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Church of the Nazarene

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# Preacher's Magazine Volume 30 Number 02

Lauriston J. Du Bois (Editor)  
*Olivet Nazarene University*

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# THE *Preacher's* Magazine

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# The Preacher's Magazine

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Volume 30

February, 1955

Number 2

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LAURISTON J. DU BOIS, *Editor*

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### Stewardship Month

IT IS an easy thing to grow impatient at the increasing number of special days and months that are thrust upon the pastor by various agencies. As I write (October) I see the following nationally advertised, recently or currently: "Doll Week," "Home Week," "Christian Education Week," "Newspaper Week," "Red Feather Month," "Fire Prevention Week," "Employ-the-Handicapped Week," "Letter Writing Week," "Save the Horse Week," and "Hat Week"—to mention a few. Besides these, are the special emphases sponsored by the church.

Before we throw all of the advertising for special emphases into the wastebasket, however, perhaps we should take a careful look at them and find some value in a few of them. I am thinking especially about February, which for many years in our church has been designated as Stewardship Month.

A proper training in stewardship is necessary in every church. People learn how to give by being taught to give, by having opportunities to give and channels through which to give. And yet there are few subjects more difficult for the pastor to deal with for an extended study.

A pastor should be thankful, then, for the publicity which is given to stewardship during February. It gives him a logical time to stress this all-important theme and at the same time make it easier for the people to ac-

cept straight preaching and teaching on it.

Dr. A. Milton Smith, at Kansas City First Church, has for eight years taken the entire month of February to present a series of sermons on stewardship. In these eight years the total annual giving has increased from \$48,401.00 to \$99,295.00. The last Sunday of the month he passes out cards on which the members of the congregation can do one of two things: indicate (1) that they will tithe their income into the church during the year or (2) that they will give a specified amount each week. Such an emphasis would hardly be possible if selected arbitrarily by the pastor. Stewardship Month gives him this opportunity.

Stewardship is a broad enough concept that many other phases of the Christian life and responsibilities can be woven into a series of sermons. Consecration, applied holiness, vocations, service, evangelism—all of these are part of the stewardship of life.

In addition, because of the work of the very efficient Stewardship Committee, headed by Dr. S. T. Ludwig, the pastor will have the benefit of a fine stewardship emphasis in the church periodicals. He will also have available stewardship tracts and books (some free, some at nominal cost) which he can obtain for distribution.

Pastors can well give attention to planning a strong stewardship emphasis during February.

# Twelve Definitions of a Token Gift

1. A *token gift* is one which represents less than \$1.00 per week for every \$1,000.00 of annual income of the giving family—this is less than one-half the tithe.

2. A *token gift* is not made “token” by just the size of the gift but by comparison to the financial ability of the giver to give—by the need of the giver to give.

3. A *token gift* is not just one that is small in amount. It is even more likely that the family with the greater giving ability is making a token gift in an amount that may seem large when compared to some real gifts.

4. A *token gift* is not a gift, because “to give” is defined as “to bestow freely without return.” Therefore, a contribution to a church which is only large enough to cover the giver’s proportionate share of the church expenses (for services received and facilities used) is not a gift but only a payment—like dues to a club.

5. A *token gift* is like a zero. It can be increased by a percentage, or even multiplied a number of times, and it will continue to be only a token gift.

6. A *token gift* is obviously an excuse for not making a real gift and it robs the giver of the positive acceptance of Christian responsibility and the pleasures that go with real giving. People enjoy doing those things which they do well.

7. A *token gift* is not strong enough to pull more than equally token interests—in the giver’s own spiritual life. Christ said, “Where your treasure is, there your heart will be also.”

He put treasure first, with the degree of interest dependent upon the proportion of the treasure as explained in the parable about the widow’s mite.

8. A *token gift* cannot be considered as a positive spiritual action; therefore it must carry with it either a neutral or a negative spiritual reaction. When confronted with a requirement for action, a token giver cannot be expected to take a positive action.

9. A *token gift* is worse than no gift because:

- a. It tempts others to make token gifts to the church.
- b. It helps the church enough (only financially) to conceal the requirement for better than token gifts from others.
- c. It soothes the conscience of the giver.
- d. It avoids, or at least postpones, the day of decision for true Christian action.

10. A *token gift* is a sin because the family which is not giving as much as it needs to give to its church obviously is worshiping its dollars more than it is worshiping the Lord, and therefore is breaking the first and the most important of the Ten Commandments.

11. A *token gift* is a form of spiritual suicide which can involve the innocent giver who is not properly led and guided in spiritual dollar giving by the responsible leaders of the church.

12. A *token gift* is indicative of a bad habit of giving. People must be taught how to overcome bad habits—but they instinctively resist and resent being taught. Christ was a Teacher and they crucified Him.

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# The Preaching of Martin Luther

By James McGraw\*

**H**ERE I STAND; I can do no other.  
God help me!"

These historic words were Martin Luther's answer, spoken to the papal powers gathered in the Diet of Worms in 1521, which was called to silence criticism of the Roman church and nullify his preaching of the doctrine of the forgiveness of sin. The stocky little Eislebenian monk gave notice in that meeting, to the listening world, and to heaven and earth, that he had no intention of retracting his firm stand. A thunderbolt had struck, a light was shining in the midst of ecclesiastical and religious darkness, and the Reformation was begun.

It is not easy to characterize such a man as Martin Luther in one point of view, or a few words. He was a man of contradictions, for both the good and the bad in him were on a grand scale. His extreme violence was matched with his beautiful tenderness. His frequent coarseness (which must not be represented as being in the nature of vice) was matched by an almost surprising delicacy. His masterfulness and impatience were balanced by tact and prudence. No man of his time more powerfully broke through the barriers of artificiality to reality, and yet he never completely overcame a tendency toward superstition. His amazing self-confident egotism in his assertions

before men were matched only by his utterly humble reliance upon God in his prayers. He was, indeed, a personality of great contradictions.

## LUTHER, THE PEASANT

Born of humble parents in Eisleben, Germany, in 1483, his family life was often one of struggle against want. His ancestors were sturdy, hard-working, honest peasant people; hence his physical heritage was one which cultivated in his personality the elements of strength of character, power of will, and firmness of purpose.

Luther's early childhood was one of strict religious training. His parents, pious Hans and Margaretha Luther, desired that their children be brought up in the fear of the Lord. Since the popular religion of those days was one of fear rather than of joy and happiness, it is no wonder that Luther turned pale and began to tremble when as a child he heard the name of Christ mentioned. He was taught to look upon Him as a stern and wrathful Judge.

The type of religious training he received, together with the firmness and sometimes harshness of his father's discipline, made Martin Luther a timid boy. This was further intensified by his schooling, which in those days was anything but a delightful episode. With many a blow of hand and rod the schoolmaster hammered into the young minds of

\*Professor, Nazarene Theological Seminary.

Martin and his other pupils the Decalogue, the Lord's Prayer, the Apostles' Creed, the elements of reading and writing, and the rudiments of Latin grammar. Luther later wrote that in the course of one single morning in that school he was beaten no less than fifteen times.

In spite of the poverty of his family and the harshness of scholastic discipline, Martin Luther had an excellent education. He finished his schooling at Magdeburg and Eisenach, and was sent to the University of Erfurt, because, as he put it, he "doubted himself." He was the most rigorous of monks, but his convent life became a prolonged soul agony which was not ended until he received his light on "justification by faith." He came to the knowledge, through God's wonderful grace, that his salvation did not consist in his presenting to God a credit balance in his moral life, but was a free gift in Christ. God, here and now, was ready to forgive any man who came to Him through Christ in repentance and faith—this he came to know as he studied the Pauline Epistles and earnestly searched his soul in prayer.

#### LUTHER, THE EXPOSITOR

The preaching of Martin Luther came into full bloom after his experience of evangelical liberation. He preached and lectured with a positive note born of his own assurance of salvation by faith; but he was no less a Catholic, and had no intention of leaving the church. It was while he was a professor at Wittenberg that the crisis in his life came, as a result of the appearance in Juterbog (near Wittenberg) of John Tetzel, preaching indulgences for the Teutonic Order. It was then that Luther posted his ninety-five theses, the event rightly reckoned as the beginning of the Reformation.

These sermons in Wittenberg, which he preached in addition to his duties as a professor, were to large crowds who were eager to hear him. On one occasion, when he arrived for his preaching appointment, the whole population was in the fields harvesting, but they left their work and crowded into the church to hear Martin Luther. When he preached at Zwickau, speaking from a window in the city hall, twenty-five thousand people crowded into the market place to hear him.

Almost all of these sermons were expository messages. He liked to preach on entire books of the Bible, two of his favorite books being Genesis and First Peter. He was fully persuaded that the chief aim of preaching was to acquaint the congregation with the great truths of the Bible, and more especially to proclaim Christ as Redeemer and Saviour.

It is interesting to note that most of his sermons which are now published were not actually written by him, but taken down as he preached them by interested hearers. He seldom took time to revise the manuscripts. He did, however, do some sermon writing, primarily for the purpose of having them read in the churches by pastors who were too ignorant to compose their own sermons. He thought it better for all concerned that a weak preacher should read the sermon of another, rather than to pass off upon his hearers one of his own poor productions!

#### LUTHER'S ADVICE TO PREACHERS

Luther's concept and his own ideal of preaching can be seen in the advice he gave to preachers. He told them: "A good preacher should have these properties and virtues: *first*, to teach systematically; *secondly*, he should have a ready wit; *thirdly*, he should be eloquent; *fourthly*, he should have

a good voice; *fifthly*, a good memory; *sixthly*, he should know when to stop preaching; *seventhly*, he should be sure of his doctrine; *eighthly*, he should venture and engage body and blood, wealth, and honor in serving the Word; *ninthly*, he should suffer himself to be mocked and jeered by everyone."

Nuelson quotes Luther as instructing his preachers that "a good sermon must be delivered slowly and without screaming or startling gestures . . . Above all, a sermon must not be too long. A preacher must cultivate the art of saying much in a few words. If you cannot preach an hour, preach half an hour or fifteen minutes. A good preacher will stop when people are anxious to hear more of him and think the best is still coming."

A sample of Luther's sense of humor is observed in his story of a good old divine who, in a hospital where his audience consisted of poor, old women, preached on the marital state, its divine sanction, and its blessings. "He is a foolish preacher who does not know how to adapt himself to his audience and to the occasion," Luther declared.

#### LUTHER'S DELIVERY

Plain, simple, yet beautiful language characterized the preaching of Martin Luther. He knew how to address himself to the people who heard him in a manner that led them to accept his messages. He believed the gospel should be "prepared plainly and carefully, just as a mother prepares the food for her baby." He once told his students: "When I preach in the Stadt-Kirche I stoop down, I do not look up to the Doctors and the Masters of Arts, of whom there are about forty in my audience, but I look upon the crowd of young people, children, and servants, of whom there are several hundreds. To

them I preach. To them I adapt myself. They need it. If the Doctors don't care to hear that style of preaching, the door is open for them to leave."

Luther did not write out his entire sermon, as a rule, in preparation for preaching. It is remarkable that he was able to keep sight on the central thought of his text without doing so, and he told his friends on several occasions how disgusted he became with himself if he departed from what he had mentally outlined for himself in a sermon.

He was often carried away with his subject, so that to himself and to many of his hearers his sermons seemed much shorter than they were. His delivery was dynamic. His contemporaries testify as to the spell he cast over those who heard him preach. He was eloquent and masterful in his handling of the language, fresh and vigorous in expressing old truths, and clear and interesting in expressing new ones.

In Luther's time, the sermon had become a time for the recital of funny stories, dry dogmatics, and scholastic speculations. It occupied a subordinate place in public worship. We can credit the reformer for helping to restore the sermon to its rightful place in the worship service—in its very center.

Martin Luther was doubtless one of those preachers who must be seen and heard to be fully appreciated. His written sermons cannot reveal to us the intensity of his soul as he would preach them. Those who heard him, even though his plain and sometimes blunt speech may have offended them, eagerly came again and again to hear his penetrating voice and see the fire flashing from his dark eyes, for they sensed the deep conviction of his soul



and were moved by the sincere, urgent intensity of his delivery.

Perhaps no words here could describe the fervency of his spirit, the courage of his soul, and the eloquency of his lips as well as the words of the last stanza of his great hymn, "A Mighty Fortress Is Our God," as translated by F. H. Hedge:

*That word above all earthly powers—  
No thanks to them—abideth;  
The Spirit and the gifts are ours  
Through Him who with us sideth.*

*Let goods and kindred go,  
This mortal life also;  
The body they may kill:  
God's truth abideth still,  
His kingdom is forever!*

Whatever differences of opinion there may be about Luther's Protestantism, there can be no question as to the extraordinary greatness of the man. His personality can hardly be described as less than immense, and his preaching set a pattern of potency and power for Protestant pulpiteers to follow.

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## One Plan for Bible Emphasis

By M. C. Garrison\*

**R**EADING a recent issue of the PREACHER'S MAGAZINE regarding the use of the Bible in services, it was called to my mind that many of my laymen did not use their Bibles. This caused me great concern. After thought, I arrived at the conclusion which I am sure many of the members had. *Why bring the Bible to church when it is not used?* Here is the plan we devised and it works successfully here:

For one month, we had a rule that any member of the church coming to any service without his Bible had to come in the back door. This was done to impress on each the fact that he was expected to bring his Bible.

But we have continued this emphasis. Each Sunday I post the scripture lesson for that service on the hymn announcement board. When the folks arrive they turn to and mark this passage. That way we do not have to wait until everyone locates the

lesson before beginning the responsive reading (which is always read from the Bible, not from the hymnal). Sometimes we read in unison. For the evening services, the congregation seldom takes part in the reading but follows along with me.

Since I generally preach an expository message, the congregation can follow along with the references. It has been several months since we began this plan. It has worked here. Generally, about 75 per cent of the adult members of the congregation have their Bibles with them at each service.

This plan has helped my preaching as well and has helped in my reading of the Scriptures tremendously.

**NOTE:** What plans are you using to encourage your people to carry, read, study, and memorize the Bible? Let us know what it is. We need more of the very thing Brother Garrison has accomplished.—Editor.

\*Pastor, Cullman, Alabama.

# Our Stewardship Emphasis

By S. T. Ludwig\*

**C**HRISTIAN STEWARDSHIP involves a Christian's responsibility both to God and man. Because he has been redeemed from sin by the power of Christ, the born-again Christian responds freely and generously to the love of Christ as manifest on Calvary. Thus, a Christian's responsibility is primarily not to his family, not to his business, not to his nation, but to God. The fully dedicated Christian does not ask, "What do I want to do with my life?" but rather, "What does Christ want to do through my life?"

This concept of Christian stewardship has been clearly part of the emphasis of the Church of the Nazarene from its early beginnings. It not only involves one's attitude toward material possessions, but is based upon a total life commitment to God. The *Manual* of the Church of the Nazarene, page 48, states concerning stewardship:

Our people should recognize God's ownership of all things and our trusteeship—that we are but stewards of our own lives and are responsible for the use of our time, means, and other possessions; and that we are under the sacred obligation of systematic and proportionate giving of our time and means for the support of Christian work, and

of holding and using all possessions sacredly unto the Lord. Because stewardship is essential to the more abundant life, we should seek by all proper means to promote its practice throughout the church.

## OUR BASIC BELIEFS

Obviously, what we believe has a great deal to do with our stewardship emphasis. It is essential with us that our members experience a vital Christian faith and come to a personal knowledge of Christ as Saviour and Lord. This definite experience of conversion, or regeneration, brings them into the kingdom of God and relates them to the Kingdom program. We believe this divine transformation is necessary before individuals are ready for church membership, and certainly before they are in a position to be challenged by the opportunities of the gospel.

Furthermore, we believe that it is the privilege and the necessity of the born-again Christian to consecrate his saved life to God if he is to enjoy the fullness of God's will. On the basis of a complete surrender of one's life, including time, talents, personality, and material possessions, the Holy Spirit cleanses, fills, and empowers the human spirit. A life so dedicated becomes God's chosen possession and

\*Secretary, General Stewardship Committee

experiences what John Wesley called entire sanctification or perfect love.

To the Nazarenes, this commitment of life is absolutely basic in relation to one's stewardship to God. For, if we have put our all on the altar and have tarried until the Holy Spirit has come to abide, we are no longer our own, but belong to God. In this relationship, it is not difficult for us to recognize that all we have and are belongs to Him. We are but stewards of what we possess; therefore, we are responsible to God for the way we manage our time, our abilities, our material possessions.

#### THE MOTIVATING IMPULSE

It is clear to all of us that the only adequate motivating impulse for all of our labor is love toward God in response to His matchless love so freely bestowed. *The love of Christ constraineth us* (II Cor. 5:14). We have not been without the danger of substituting lesser motives for the performance of our tasks, but we constantly and purposefully seek to share with our people this important fact: *that life with its talents, great or small, is something that God has entrusted to us*. Therefore, all we have to give is little enough as we respond to Christ's redeeming love. The Apostle Paul gives us the clue in Rom. 12:1 in his great exhortation: *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies* [your whole personality, for we have here a figure of speech where a part stands for the whole] *a living sacrifice, holy, acceptable unto God, which is your reasonable service*.

While there are many personal benefits to be derived from investing one's life in Kingdom enterprises, a person whose inner life is dominated by the Holy Spirit will discover one master motive, that of responding love, as it

is evidenced in outpoured, selfless service.

#### TITHES AND OFFERINGS

The Church of the Nazarene believes and teaches that giving one-tenth of our income to the kingdom of God through the church is God's minimum standard for the Christian. While we do not make tithing a test of membership, we do teach the importance of it and urge our people to share in the spiritual benefits that come to those who give generously and hilariously to God. *Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it* (Mal. 3:10).

Furthermore, we teach that "the tithe is the Lord's" (Lev. 27:30) and that, if we would share freely in building the Kingdom, we will give offerings above the tithe for the advancement of God's cause. We do not attempt to take a legalistic view concerning the tithe. Nevertheless, as grace greatly exceeds the law, so we believe that Christians of this generation must give in proportion as God has prospered them if they would reap the rich rewards of spiritual worship. We believe that the giving of one's tithe to God's work through the church is a vital and important part of our Christian service; yet we do not believe that it is an acceptable substitute for the neglect of right heart attitudes and relationships to God himself. Giving, no matter what proportions it may assume, cannot be a substitute for our love, our loyalty, and our obedience to Christ.

#### INTEGRATING FACTORS

The organizational pattern of the

Church of the Nazarene lends itself to the promotion of stewardship.

The General Stewardship Committee is composed of the general officers, the executive secretaries of our several departments, the editor of the *Herald of Holiness*, and the secretaries of the N.Y.P.S. and the N.F.M.S. organizations. Because these leaders are concerned about the stewardship emphasis throughout the church, unified planning takes place on all levels of instruction.

In the local church we have a board of stewards with specific duties assigned. Among them is the cultivation of the stewardship program within the local church. It involves more than simply our material possessions and includes the giving of one's time to the work of the Kingdom and the exercising of one's talent in the service of Christ.

#### IN STEWARDSHIP EDUCATION

Charged with the responsibility of promoting Christian stewardship throughout the church, the General Stewardship Committee seeks to implement this ministry in a number of ways. I shall enumerate them as follows.

1. Literature, study, and distribution. This is made available to our people in a series of books, booklets, and tracts on various phases of Christian stewardship. These are used as reading books, for stewardship classes, and leaflets for every-member distribution. Some items are free direct from the General Stewardship Committee; others may be ordered at minimum cost from the Nazarene Publishing House.

2. February each year is Stewardship Month. In the major periodicals of the church, stories, editorials, and articles appear which seek to undergird the teaching of stewardship among our people.

3. The *Nazarene Pastor* is published bimonthly as a service to our pastors and district superintendents. It contains a brief review from all of the departments of the church, plus special emphasis on our stewardship program. It is designed to unify our efforts as we seek to make effective our program of world evangelism.

4. To assist in keeping the matter of stewardship before our people, we urge our pastors to give frequent messages along the lines of our responsibility to God and man. We urge them to set forth the Biblical standard of Christian giving, so our people may participate fully and with understanding in the thrilling venture to save souls.

5. In our Christian Service Training program, we urge pastors to hold a stewardship training course, so their people may become thoroughly acquainted with the Biblical program of church support.

#### IN THE MATTER OF RAISING MONEY

1. We urge all of our churches to give as a minimum for world evangelism a tithe of the income they receive week by week or month by month. Many churches far exceed the minimum. Especially where an established church has its own housing and equipment cared for, the giving of 15, 20, or 25 per cent for world evangelism should become the practice.

2. The two inspirational church-wide offerings each year at Easter time and during the Thanksgiving season give ample opportunity for any church to "catch up" on the 10 per cent program. To those who make a regular practice of sending to our general treasurer a tithe of their total income each month, these offerings offer our people an opportunity to

give with a "plus" as the Lord has prospered them.

3. The Prayer and Fasting League in the local church affords another wonderful opportunity for men and women to join together in prayer and service for the advancement of God's kingdom. Certainly it is not asking too much for our people to pray once each week for our world mission cause and give the price of one meal for this purpose. In 1954 there were about 80,000 members who contributed more than \$300,000.00.

#### GENERAL OBSERVATIONS

A few general observations grow out of any success we may have had as a church in our stewardship emphasis.

1. Due in part to our belief in a vital, growing Christian experience, there has been a *fervency* which has characterized Nazarenes everywhere. Along with that fervency we have tried to impress our people with the *urgency* of getting the gospel message to men and women who know not the Saviour.

2. When the Christian life has been fully dedicated to Christ, we believe there will be a *freedom of the Spirit* that will characterize the coming of God's people into the house of worship. We believe that where Christian liberty obtains, there will be frequent expressions of joyous praise to God for His manifold blessings among us. This atmosphere of worship helps our people to sense the need and respond more readily to God's call to service.

3. Since the very beginning of our movement, our general superintendents have challenged our people to a task that was bigger than we were able to accomplish by ourselves. Consequently, it required faith, consecration, and even sacrifice to keep the church moving and the work of God going. As Dr. Phineas F. Bresee so

aptly stated in the early days of our work, "There are times when we will have to build the wagon while we are riding in it." Because our people are close to the needs of the church—church buildings, parsonages, schools, colleges, home missions, foreign missionary expansion, revivals, etc.—they have felt personal responsibility and have given accordingly.

4. Our churches on the average are not large in membership. This requires a high degree of lay participation to accomplish the task. Thus, the majority of our people find work to do—in fact, everybody is needed.

5. On all levels of our church life (local, district, and general) there is a high degree of democratic sharing, both in the dissemination of information and in the responsibility for advancing the Kingdom program. Because our laymen are in on the planning stages, they respond more readily to Kingdom enterprises.

#### A CLOSING STATEMENT

At the present time our general superintendents are giving us a new impetus in this matter of stewardship. Feeling that some of our people might be satisfied to give their tithes and offerings to the church, but little of themselves in the service of Christ, we are in the midst of a *Crusade for Souls* emphasis that seeks to tap the time, talents, and resources of our people for the kingdom of God.

During the present quadrennium, this emphasis is being carried to district and zone areas known as "grass-roots conferences." It is under the leadership of Dr. Roy F. Smee, executive secretary of the Department of Home Missions and Evangelism and also chairman of the Crusade for Souls Commission. Already there is strong reason to believe this emphasis is bearing fruit in the advancement

that is being made throughout the church along many lines.

A proper emphasis of Christian stewardship among our people is absolutely basic if we would build the kingdom of God effectively in our day and generation. For back of our

effort to win souls must be dedicated men and women who are willing to go everywhere and preach the gospel by the personal witness. And back of our home and foreign missionary enterprises must be thousands of Nazarenes who have consecrated their possessions to the service of God.

---

## Ten per Cent for Missions Pays Dividends

By Alvin T. Smith\*

**I**F WE WANT GOD to continue to bless us, we'd better not come short in our missionary giving!" This is the essence of a statement made by a board member of the Chicago Emerald Avenue Church of the Nazarene at the regular June meeting (1954).

There was much rejoicing because we were coming to the end of the statistical year with the best report in the history of the church. Thirty-two members had been received into the church, twenty-six of these by profession of faith. The Sunday school had an increase of fifteen per Sunday. The missionary society had moved ahead by thirteen, and the N.Y.P.S. had grown from thirty-nine to seventy. In addition \$4,400.00 had been paid on indebtedness, all budgets had been paid in full *except* the 10 per cent for missions. This fund was short about \$150.00.

When the missionary deficit was announced there was some discussion whether we should try to raise the money or let it go for this time, start afresh, and do our best to make the 10 per cent goal during the coming year. The discussion centered around

the thought that we were under unusual financial pressure at the moment. Someone reminded us that the order had been placed for new pews, which would arrive during the month of August, and the pew fund was still \$800.00 in arrears. Also there would be considerable added expense for our delegates to the District Assembly and conventions. The "slack" season, financially, was upon us. Added to all this, word had been received that the parsonage, which we were renting, had been put up for sale. Already plans were under way for building a new parsonage at a cost of \$15,000.00 to \$18,000.00. We knew that our budgets would be raised and there was talk that the pastor's and janitor's salaries needed an adjustment upward.

With the keen realization that the aforementioned observations were true, our brother stood firm: "If we want God to continue to bless us, we'd better not short-change Him."

After due consideration of its obligations, the board voted unanimously to borrow the needed funds to complete the 10 per cent for missions. In addition they increased the pastor's salary \$10.00 per week and the janitor's salary \$5.00 per week.

\*Pastor, Emerald Avenue Church, Chicago, Illinois

Our men in their Tuesday night prayer meeting added the financial need to their prayer list. The women did likewise in their Thursday noon prayer meeting. It was not difficult to have faith, because we were confident that God was leading. To say that we were in a financial corner could not be denied. The people were confident that the God who had led the children of Israel into a corner, when they were fleeing from Egypt, was able to provide a way through another Red Sea if necessary.

The next three Sundays were times of testing. Each week the giving was less than the preceding one. The church continued to pray in faith.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

**What we gave, we have; what we spent, we had; what we left, we lost.**  
—Anon.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

There was no doubt in our hearts. We believed that God would bring us out. The fourth Sunday the picture began to change. The increase in giving was not large, but it was substantial. The regular offerings continued to increase. People began to send money to us through the mail, unsolicited. Today is the thirtieth day of September. Three months and ten days have passed since we decided to give not less than 10 per cent to missions.

You will be interested in the following report. The pews arrived in August as per schedule. The final payment was made three weeks before it was due. The pastor and janitor received their increases in salary. The District, Home-Missions and College budgets were paid to date. The Nazarene Ministers Benevolent Budget was paid in full for the year. Over \$1,300.00 was paid on indebtedness

and plans for the new parsonage. All current expenses were cared for. The loan secured to pay the balance of our 10 per cent for missions was liquidated in good time. For the current year the giving for missions was in excess of our 10 per cent program. By the first of October we had several hundred dollars in the bank!

For the above report we praise the Lord! But the end is not yet! Our altars have not been barren. Men, women, and children have been saved and sanctified. Four adults have been received into church membership, with another twenty anticipating church membership. Our Sunday school did not experience a summer slump, and our average for the month of September was fifty per Sunday more than one year ago.

The Lord is not slack concerning His promises. You would think that the Lord had blessed us enough, but no! The board has recently granted local preachers' licenses to six of our choice young people. One is in Olivet College and other three are witnessing for the Lord in Chicago high schools. Two of our young people are called to the mission field. One graduated from Olivet last year and has now entered nurse's training; the other is a sophomore in Olivet. Frequently our young people testify how God is helping them to be campus missionaries in their various schools. They tell us that every time the class bell rings they bow their heads and pray for at least one who is on their prayer lists. How can we as a church afford to be selfish? If we want them to give out to others, we must set the example before them.

Needless to say, the faith of the church is higher than ever. There is no "if" in the power of God! We are mighty glad we determined not to short-change God!

# SERMON OF THE MONTH

## Today Is Yours

(A sermon to youth)

By Forrest W. Nash\*

TEXT: *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth* (Acts 1:8).

It was a bewildered, yet determined, group of followers who saw their Friend and Master return to His Father forty days after the Resurrection. And this glorious company, a large portion of which were young people, returned to Jerusalem inspired to accept the challenge and the opportunity which was thrust upon them. "Wait for the promise of the Father," "Ye shall receive power, after that the Holy Ghost is come upon you," "Ye shall be witnesses . . . unto the uttermost part of the earth." These were the last words of their risen Lord; they could not escape the spell of this persuasion. It was their day of destiny and they knew it. Life's Highest Authority had ministered to them for three and one-half years. He had invaded their minds with His words; He had inspired their souls with His works. His character and His cross had cut for them a new channel in life's philosophical stream. Let the youth of

the church today return to Olivet long enough to see the light, the light which leads from Bethlehem to Calvary, from Calvary to the empty tomb, from the empty tomb to the Ascension, from the Ascension to the Upper Room of Pentecost, and from Pentecost to the community and to the world. Certainly Christ challenges our yearning youth today in just as real a sense as He did nineteen hundred years ago.

### LOOK AT THE WORDS WHICH HE SPOKE

It is still true that never a man spake as He spake. His words always carry the largest and greatest possible meanings; nothing is ever small in the deep meanings of the Master's words. They are universal in their application. Men of all races and cultures are embraced and enlightened by His truth. Little children were near to His heart when He taught; tender youth were not beyond His concern; fathers and mothers listened to His teachings of sanctity and chastity. Not only did Jesus speak to all men everywhere, but He speaks in behalf of our basic need. Desire and motive are the determining marks of character in the truth which He taught. Love to God is life's first and necessary affection. "Seek ye first the kingdom," is our Lord's command.

\*Pastor, First Church, Topeka, Kansas.



And to Him sin in the heart is the root of man's moral madness. Jesus definitely declares that all of us will live forever some place in the universe; heaven or hell is our destination. And where we spend eternity is determined by what we do with Jesus, "who is called Christ." And all through His words is that call to surrender and service. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Such are the basic truths of the world's great Teacher and Saviour. So basic are they that we as a race of people will be judged by them. Therefore we cannot brush them aside. We must face up to them and say, "Yes," or, "No." His truth cannot be erased; it is the handwriting upon our sky.

#### LOOK AT THE LIFE THAT HE LIVED

Yes, it is true that His words were oracles; yet with all the import of His teaching there would be no real meaning had Jesus not lived the life which He lived. After centuries of history with its scientific evaluation, the authoritative voice of that lonely Galilean still asks without embarrassment that pertinent question, "Which of you convinceth me of sin?" And so we are still today as that Olivet group of yesterday which was challenged by His life. I am speaking now of His life of flesh and blood; the life to which He subjected himself; the life clothed, not with the form of angels, but with the form of an earthly Abraham. And I want the youth to behold the three areas in the Master's life in which there were no reservations.

Certainly there were no reservations in His possession of God. Truly in Him dwelt the "fulness of the Godhead bodily." He allowed no intrusion in His busy life to hinder the opera-

tion of this fullness. The early morning hours found Him availing His soul of the full communion of His Father; and in the night hours when the world was wrapped in its rest He was talking to God, that His strength might be renewed.

Likewise His will was fully committed to the will of His Father. In a most real sense His life was not His own. Relentlessly Jesus set His life to do the will of God. Hear Him at the age of twelve, "I must be about my Father's business." And in young adulthood He speaks without hesitation, "I must work the works of him that sent me." And when the storm of the Cross was about to reach its climax, His Gethsemane prayer gives us the immortal cry, "Not my will, but thine, be done."

Thirdly, Jesus fully gave himself as the Suffering Servant to the needs of humanity. The multitudes moved Him with compassion. He had healing for life in all its parts—the body, the mind, the soul. How beautiful is the blessing in the Good Shepherd chapter of John when the Master says, "I am come that they might have life, and that they might have it more abundantly"! Paul surely does not miss the truth when he says to the Corinthians, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." This last area in which He gave himself leads us to one more great mountain peak of His life.

#### LOOK AT THE CROSS WHICH HE BORE

Let us behold His greatest miracle. It is not the healing of the man of Gadara, nor is it the restoration of life to the young man Lazarus who lived in the little village of Bethany. Rather, it is the miracle of the Cross

itself. As the words of Jesus are of little meaning apart from His life, so by the same token is the life of Jesus of little significance apart from the Cross and the Resurrection. Here and here alone is forgiveness for your sins and mine. And here at Calvary is cleansing, a cleansing that would not be possible but for His death there.

We behold His life with its qualities of unreserved purity and power. We repeat with him who wrote:

*O Christ, the Way, the Truth, the Life,  
Show me the living way,  
That in the tumult and the strife,  
I may not go astray.*

And we behold once again the scene at Calvary and sing with awed spirit: *When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.*

In this atomic age it is only natural that our youth be interested in some sort of superlative, a superlative strong enough and powerful enough that when you have it you have that which outperforms and supersedes all others. So look at Christ and you behold life's final definition. There are no solutions beyond Him, for He is the answer to life's ridiculous riddle. Read His words; and you find them beautiful, deep, uncompromising, embracing all the basic finalities. Pattern your life after His and you will let go of yourself and let God move upon you without reservations. Surrender to Him at Calvary and the miracle of grace will transform your whole life.

#### LOOK AT THE FOLLOWER RESPONSE

After Christ had ascended to heaven, the question which remained was, "Shall we go to Jerusalem and tarry, as the Master commanded, or

shall we drop this whole business here and now?" This little company who were gazing into heaven had to make a decision. Little did they dream of the far-reaching consequences resting on that decision—baptism of fire upon human hearts; a dynamic which would affect the thrones of kings, empires, and nations, and millions of heathen hearing the good news about Christ.

And it is still true that what we do with Jesus—His life and Word—is the most important decision of life. The important question to Nazarene youth at home and abroad in this perilous hour is, "Shall we go on to Pentecost, as our Lord has commanded?" There are no noncommittals to this question. Jesus commands us to tarry as followers for the fullness of the Holy Spirit. We either obey or disobey; we either say, "Yes," or, "No." The idealism of the Master's words and life is a worthy pattern to follow; but unless sin is cleansed from the heart and unless the Holy Ghost abides in sanctifying fullness, then we are impotent in carrying the cross unto death. Let us then go to Jerusalem; let us go to a place where we can tarry for purity and power.

The Early Church had its day. By the power of the Holy Spirit those early believers turned the Greco-Roman world upside down for Christ. This is our day, O youth of the church. The Holy Spirit is still with us. We, too, can shake the world with His message. We can if we will. The great cities of the world need this message of holiness, rural areas everywhere need it, the islands of the sea have untouched millions. Let us tarry for the Holy Spirit and witness to His fullness in our schools, where we work, and in every area where the Spirit may lead.

# Quotable Quotes from John Wesley

Compiled by Samuel Young\*

(Taken from John Wesley's writings)

1. Think not the bigotry of another is any excuse for your own.
2. Banishment from the presence of the Lord is the very essence of destruction, to a spirit that was made for God.
3. He who seeks no praise, cannot fear dispraise.
4. A string of opinions is no more Christian faith, than a string of beads is Christian holiness.
5. I make no opinion the term of union with any man: I think and let think. What I want is, holiness of heart and life. They who have this are my brother, sister, and mother.
6. The differences which begin in points of opinion, seldom terminate there.
7. It is far easier to despise, at least seem to despise, an argument than to answer it.
8. I reverence the young because they may be useful after I am dead.
9. To this day, I have abundantly more temptation to lukewarmness than to impetucosity; to be a saunterer among academic shades, a philosophical sluggard than any itinerant preacher.
10. I fear and shun, not desire, authority of any kind.
11. You never learned, either from my conversation or preaching or writing, that "holiness consisted in a flow of joy." I constantly told you quite the contrary: I told you it was love; the love of God and our neighbor; the image of God stamped on the heart; the life of God in the soul of man; the mind that was in Christ, enabling us to walk as Christ also walked.
12. By confining yourself to those who write clearly, your understanding will be opened and strengthened far more than by reading a multiplicity of authors.
13. But suppose it were not forbidden, how can you, on principles of reason, spend your money in a way, which God may **possibly forgive**, instead of spending it in a manner which he will **certainly reward**? You will have no reward in heaven, for what you lay up: you will, for what you lay out.
14. It (bigotry) is too strong an attachment to, or fondness for, our own party, opinion, church and religion. Therefore, he is a bigot who is so fond of these, so strongly attached to them, as to forbid any who cast out devils, because he differs from himself, in any or all these particulars.

\*General Superintendent.

# The Supreme Fool

By F. Lincicome\*

TEXT: *But God said unto him, Thou fool, this night thy soul shall be required of thee* (Luke 12:20).

"Twenty millions of people in England, mostly fools," wrote Carlyle, the Scotch essayist. It may be a favorite and harmless diversion for men to set their fellows down as fools, but it is a decidedly foolish business for men to thus classify men, since there is so much of the fool in the wisest of us and so much wisdom in the most foolish of us that whoever does it not only violates one of the commands of the Bible but also violates the dictates of good sense. But when the Saviour labels a man a fool, He being perfectly wise and unerring in judgment, and knowing exactly in what it consists, I would have you note, it was his folly and not his wickedness that our Lord reprehended. In studying the passage I find his folly consisted in at least four things.

FIRST: *He spent a lifetime in making a living rather than in making a life.*

Many people today are making the same monumental mistake, and some of them are not willing to spend six days in a week making a living and one day in the week in making a life; they want all seven of the days to make a living.

This man's progress in material things had outrun his ability to manage them. Things were in the saddle

riding him, when he ought to have been in the saddle riding things. Making a living is the small, time-serving, dwarfed, paralyzed man's object that touches only the crust of an existence. Dust, earth, and ashes may be the composition of an existence, but it is not the composition of a life. Making a living depends upon temporal circumstances; making a life depends on eternal principles. Paul said for him to live was to have the highest rating on Dun and Bradstreet, have the largest tax roll, have a seat in Congress, or be a president of a university? No; he said, "For to me to live is Christ," and no man reaches the summit of human living until he can say the same. He made a good living, for he was rich, and he made his living honestly. He did not make his money by operating beer joints, nor by running gambling dens, nor by dealing in crooked politics, nor by driving sharp bargains in real estate. He dug it out of the soil—he was a farmer. He lived on a farm, and from then until now there has never been a better place to live. The farm engenders the soundest health. It presents the cleanest moral atmosphere. It is the best place on earth to bring up a family of children. We have been put here to do more than make a living. We have been put here to make a life. "Making a living is only one phase of life, namely, the industrial phase, while making a life has five distinct phases—industrial, educational, polit-

\*Evangelist.

ical, social, and religious. The man who is all industry is a machine; if he is all education he is top-heavy, cold, and unsympathetic; if he is all politics he is selfish and scheming; if he is all social he is a dude or a fool; and if he is all religious he is a useless, impractical, repulsive fanatic." If you make a life you must make a distinct contribution to each phase of life.

**SECOND:** *He was foolish in the manner in which he talked to his soul.*

He said, "Soul, . . . eat, drink, and be merry." "Just as if he could make an immaterial soul live on a material world. Just as if he could make his soul happy on such inadequate sources as eats and drinks." Husks are too coarse a food for a soul to feed on. Your soul was made to fellowship with God, and until it gets into its right relationship it will be like a fish out of water. A fish out of water is restless. Why? Because it is out of its natural element.

*Things* can't satisfy the soul. Had there been any lasting joy in things, Solomon would have found it. But listen to Solomon after he had indulged himself to the limit, saying, "All is vanity and vexation of spirit." The world can't satisfy the soul. The world is one big cheat, a six-thousand-year-old swindle. It fleeces everything it gets its hands on. It does not pay 2 per cent satisfaction. Christ teaches us in the Sermon on the Mount that happiness is not born of what we have or don't have, but is born of what we are. "Blessed *are* the pure in heart." He is teaching us that "true happiness is not dependent on outward circumstances but rather on inward harmony and is only possible to an evenly balanced and properly adjusted soul."

**THIRD:** *He maintained a false standard of ownership.*

He said "my goods," "my barns,"

"my fruits," and "my soul." There is not another creature that can make a better claim of self-ownership than man. I can take your own history and prove it to you. "Ye are not your own." Ye are not your own, physically, intellectually, or spiritually. The Bible says, we sold ourselves for nought. The devil had a mortgage on all of us for a long time, until God in His infinite love and mercy said, "I am going to list that mortgage and I am going to redeem My people." But remember that He has not redeemed us with such things as silver and gold. For the redemption of your soul the purest Blood that ever flowed was spilled, the most horrible groan ever uttered was heard, the sweetest life that was ever lived came to an end. God holds the title deed to every one of us. We are all out of hell on bail, and the sad thing is that most people are running from the One who went their security.

Don't let us boast of self-ownership. It took six days of creative power and infinite wisdom on the part of God to make a place to put man. Man was not made for the world; the world was made for man. Man is the explanation of the universe. Man is the center to which everything travels, the ocean into which all the streams of creation empty themselves. Everything God made in the six days of creation would not have amounted to anything if He had not made man. "Everything you see or have is here out of necessity to man." Go into the mineral kingdom, vegetable kingdom, animal kingdom, and also the spiritual, and ask for what you were made, and you will get but one answer, "I was made for man."

Every wind that blows carries with it a rich cargo of blessing indispensable for our benefit; every star that shines in yonder blue dome, every sunrise that comes up beyond eastern

hills, every civic and reform agency, every good and perfect gift, even the gift of God's only Son, are all for the benefit of man.

FOURTH: *He had made a preparation for only one emergency.*

Everybody has two emergencies to prepare for, a time emergency and an eternity emergency. He had made preparation for his time emergency, but he had not made any preparation for his eternity emergency. The man who makes a preparation for this life and makes no preparation for the life hereafter is wise for the moment but is a fool forever. We have all been made for two worlds. We are not, as some would have us think, a sort of high-grade, educated biped walking over this earth. Man is a triunity, consisting of body, mind, and soul. Man is the offspring of Deity. He has an existence here and will have an existence hereafter. I am looking into the faces of people that did not always exist, but that time will never be again. A million years from now you will be living somewhere.

We have all been made for two worlds. A one-world man is an inevitable failure. And yet most people live for one world. The reason for it is that most people live by sense rather than by faith, and sense always prefers the present to the future.

That is why so many people would rather have a saxophone now, bought on the installment plan, than a golden harp to play on by and by over yonder. The man to whom my text refers said, "I am going to live many years." He no sooner said it than the Lord said, "Lay down your blueprints and come with Me. This night thy soul shall be required of thee." This man said, "Build a barn." God said, "Dig a grave—he does not need a barn." Little did the man think that in so short a time after he said "many years" his friends would be scrambling for his estate, and worms for his body, and devils for his soul.

One of the strangest things about death is that it always comes at a time when it is least expected. If I could tell you how soon an undertaker would be leaning over you, you would never smile again until you knew your peace was made with God. You can play tag with the undertaker, but he will get you. He gets 63,000,000 every year, 171,000 every day, 71,000 every hour, 120 every minute, 2 every second. Not ten in a million live to be one hundred years old.

This man gained the shadow but he lost the substance; he gained the briars but lost the flowers; he gained the famine but lost the plenty; he gained the foes but lost the friends; he gained the world but lost his soul.

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### Stewardship

I looked upon a sea, and lo! t'was dead,  
Although by Hermon's snows and Jordan fed.  
How came a fate so dire? The tale's soon told:  
All that it got it kept and fast did hold.  
All tributary streams found here their grave  
Because the sea *received* but never *gave*.  
O Lord, help me my best, myself to give,  
That I may others bless, and like Thee, live.

—*Christian Digest*

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# CRUSADE FOR SOULS

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Supplied by Alpin Bowes\*

## The Pastor's Meditation

This is the zero hour for the church. We have the message the world needs. Shall we congratulate ourselves with tiny triumphs while the devil is winning great victories? I say, No. Let us put our church into the whitened field and bring in the ripened grain.

What is our greatest need? More legislation? No. More machinery? No. A new constitution? No. What we do need is to put fiery-hearted zeal into the working of our existing organization. We need to be led in a challenging program of endeavor by our pastors and church boards. We must forget our ease-seeking and go all out for souls.—ROBERT H. SUTTON, Oakland, California.

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## A PASTOR ASKS

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**QUESTION:** *My church is located in an apartment house area. How do I go about making a community enrollment?*

**ANSWER:** It is much easier to ring the doorbell of a picturesque little cottage in a fine residential neighborhood than it is to find a way into an apartment house, climb several sections of stairs, and knock on doors. Yet we recognize that the people in apartment buildings and rooming houses need the gospel and the church

just as much as anyone else. The following suggestions have been made by Rev. Willard H. Taylor, pastor of the South Shore Church in Chicago.

1. Try the front door. It may be open. If it is, go to the top floor and work down, stopping at each door.

2. If the front door is locked, look for a rear entrance. These are usually open and give access to the building. (Do not ask ladies to go to rear entrances, especially at night.)

3. If the rear entrance is not feasible, ring the bell of an apartment on the top floor. This may result in the ringing of a buzzer that allows the front door to be opened. Go immediately to the apartment rung and proceed with the usual questions. If the occupant speaks through a tube in answer to the bell, tell him your name and ask for the privilege of speaking to him for a minute. Announce that you are from a particular church and are taking a religious census. If he still does not let you in, ask the first question and proceed with the usual inquiries. If the people are friendly, ask them for the privilege of contacting the other occupants of the building. If they refuse, try another bell.

The visitor must keep at the job until he gets in. Fight off discouragements and try again another day if you don't make it at once. Success will come eventually. Be especially careful in numbering the rooms for the enrollment records. This is particularly difficult in unnumbered rooming houses.

\*Secretary, Crusade for Souls Commission.

## HOW WE DID IT

During Holy Week we have used with considerable success the Bite and Invite Club. This is introduced in the morning service on Palm Sunday. We endeavor to bring a message that will help the congregation to see their personal responsibility in reaching others. At the conclusion of the message the Bite and Invite plan is explained and all who will pledge to follow the simple rules are asked to come forward around the altar. Each one is given an attractively printed pledge card, which he signs at the altar and keeps with him as a reminder during the week. The service closes with a prayer of consecration to the task of reaching others.

The Bite and Invite plan is very simple. Each person agrees that he will not bite unless he invites—that is, for each meal he eats he must invite someone to the church for Easter Sunday.—ANDREW YOUNG, *Santa Ana, California*.

## Here's Something You Can Use FOR SALE

One cross nearly new. I cannot carry it and keep up with the world and its crowd.

One five-piece set of armor. All pieces are in good shape, but do need polishing.

One bundle of Christian opportunities. Contained in the bundle is one of the greatest opportunities in the world—that of going to church every Sunday. Another is the opportunity of being a soul winner.

One badly used Christian influence. Buyer may be able to repair if carefully handled.

☛ The above-mentioned items are stored behind my fishing tackle, golf

clubs, lawn mower, picnic basket, bathing suit, and other things I use more frequently. I live at the corner of Neglect St. and Worldly Avenue.

For further information call

—A Lotta Christians

## CRUSADE ECHOES

### A Saturday Evening Call Pays Off

By Oscar F. Reed

I was tired that Saturday night. The warm parsonage hearth was a constant beckoner and I was tempted to postpone the last call on my list, but God spoke clearly to my heart, and said, "This one call for Me." The family lived in a garagette at the edge of the city.

Mrs. Hall was an "old-timer" at church, but the "cares of this world," trouble in the home, and wayward children had been too much for her. Instead of turning to the One who could help, she had set her face toward spiritual defeat.

We did not remain long, for dinner was on the table, but I prayed and earnestly sought God on her behalf.

Sunday morning, God was on the scene and Mrs. Hall found eternal life through Christ, our Lord.

Did a Saturday evening call pay? It could have been so easy to believe that it was too late and I had done enough. But God in His eternal wisdom made a woman realize she needed spiritual help.

She might have found God the next morning with no call—but I doubt it. It was the personal touch that made the difference.

*The Crusade pays big dividends!*



# Gleanings from the Greek New Testament

By Ralph Earle\*

## GALATIANS 5:1-12

**I**N THE FIFTH CHAPTER we come to the closing third of this Epistle, that portion given to practical application (vv. 1-2, personal; vv. 3-4, doctrinal; vv. 5-6, practical). Here we find exhortations to Christian living in the light of the theological truths just presented.

### FREED FOR FREEDOM

The first verse of chapter 5 reads thus, according to the best Greek text: "For freedom Christ set us free; keep on standing, therefore, and do not be entangled again with a yoke of bondage."

The phrase "for freedom" has an interesting usage in the papyri. Deissmann explains this in his epochal work *Light from the Ancient East* (1927 English edition, p. 322). A slave who wanted to become free could pay the price of his freedom to the temple of his god. Then the owner would bring him there, receive the money from the temple treasury, and turn his slave loose. Thereupon the slave would become the property of the god. "Against all the world, especially his former master, he is a completely free man."

Deissmann gives (p. 323) a Greek inscription from Delphi, of about 200 B.C. It states that the god Apollo "bought from Sosibius of Amphissa, for freedom, a female slave . . . with a

price." (The last expression is found in I Cor. 6:20 and 7:23). The inscription ends with the repeated words *ep eleutheriai*, "for freedom," the exact phrase found in Gal. 5:13, where the King James has "unto liberty."

There is one marked difference between this ancient pagan custom of freeing a slave and our release from the bondage of sin and the law. In preparation for the pagan rites the slave had to pay to the temple treasury the price of his freedom. Only by a threadbare fiction did the god buy him out of slavery. But in our case we could never by any means have paid the purchase price for our freedom. It was Christ himself who paid the price of His own blood to set us free. Ours should be an unceasing and undying gratitude for this precious token of His love.

The freed slave was considered thereafter to be the property of the god who had publicly, though not actually, purchased his freedom. How much more should we constantly recognize the fact that we are not our own! "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).

### CUTTING IN ON A RUNNER

In the seventh verse Paul says to the Galatians: "You were running well; who cut in on you?" The figure is that of a runner in a race who is

\*Professor, Nazarene Theological Seminary.

making good progress until someone cuts into his path. (The literal meaning of the verb here, *enecho*, is "cut in or into.") The person who has the inside lane on a circular track is at an advantage. But if another runner chooses to block him by cutting in on him he may more than lose his advantage. The Galatians had made an excellent start in the Christian race. But the Judaizers were blocking their path and hindering them from running. We find the same danger suggested in Heb. 12:1-2.

#### CUT OFF OR MUTILATED?

The twelfth verse is one which has caused a great deal of discussion. The King James reads: "I would they were even cut off which trouble you."

The verb "cut off" is *apokopto* (*apo*, "from"; *kopto*, "cut"). This literal meaning of the word seems clear enough in the active voice, as in John 18:10 and other passages. But here the middle voice is used, and for that Abbott-Smith's *Lexicon* gives "to mutilate oneself, have oneself mutilated." Thayer's *Lexicon* agrees. He says it is incorrect to interpret this as "cut themselves off from the society of Christians."

Alford says that the verb cannot be passive, as the King James takes it. He continues: "It can hardly mean 'would cut themselves off from your communion.'" He agrees with the Early Church fathers and "the great consensus of ancient and modern commentators" that the word here refers to physical mutilation. He writes: "It seems to me that this sense *must be adopted*, in spite of the protests raised against it."

One of those who protests against it is Ellicott. In his excellent commentary he decides in favor of the other meaning. So does Barnes. But they stand almost alone among leading commentators in this position.

Lightfoot paraphrases the thought

thus: "Why do they stop at circumcision? Why do they not mutilate themselves, like your priests of Agbele?" He then explains what seems to be a very extreme position taken by Paul. "Circumcision under the law and to the Jews was a token of a covenant. To the Galatians under the gospel dispensation it had no such significance. It was merely a bodily mutilation, as such differing rather in degree than in kind from the terrible practices of the heathen priests."

Rendall (*Expositor's Greek Testament*) supports this interpretation. Findlay (*Expositor's Bible*) holds to the literal interpretation, but thinks that Paul was speaking sarcastically rather than seriously.

Not only does the word have this clear usage in the contemporary pagan world, but this is also its meaning in the Septuagint (O.T. in Greek). It occurs in Deut. 23:1 (v. 2 in LXX), where it is translated "whose male member is cut off" (R.S.V.). Such a person was to be excluded from the congregation of the Lord.

Vincent calls this word "perhaps the severest expression in Paul's Epistles." He gives what seems to be a good explanatory paraphrase: "These people are disturbing you by insisting on circumcision. I would that they would make thorough work of it in their own case, and, instead of merely amputating the foreskin, would castrate themselves, as heathen priests do. Perhaps this would be even a more powerful help to salvation."

Paul has been accused of stooping to the use of vulgar language here. But one must remember that such terms were common on the lips of even the best people of his day. One cannot read the Bible intelligently without recognizing the difference between Oriental and Occidental ways of saying things.

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# "QUEEN OF THE PARSONAGE"

## Your Speech Is You

By Mrs. John Riley\*

THE MOST striking facet of your personality is your voice. Your features may not be remembered, your hat may soon be forgotten, but your voice remains a vivid memory. What you say is important, how you say it is important, and what you do not say is very important. A preacher's wife must be trustworthy, true to the confidence of her people. So many things have to be buried in the sea of forgetfulness. I believe every preacher's wife prays that no word of hers shall ever do hurt. To be a brilliant conversationalist, learn to listen.

Speech is our means of communication. The content, correctness, and color reveal our character and sharpen our influence. If our hearts are full of loving-kindness, the content of our speech will always be good. What we say mirrors what we are, "for out of the abundance of the heart the mouth speaketh." Do we talk most about ideas, or things, or people? Is most of what we say negative or positive? Keep a score on yourself some week. Proverbs says of the ideal woman, "In her tongue is the law of kindness."

A preacher's wife must speak correctly, not only for the sake of her position, but also because of her influence on her husband. Sloppy,

slurred, slangy speech is not becoming. Poor enunciation is a hindrance. Breathless, hurried speech shows lack of poise. Our vocabulary is stronger without expletives, slang, or pet expressions. The minute you open your mouth you reveal your education and your background. Anyone can educate herself by constant, conscious effort.

The color or tone of the voice often shouts our secret feelings. My little girl calls it the temperature of my talking. Children are very sensitive to tone; they get an ear-view of what we say. Have you read of the little boy who was sent to the principal's office with some records and rushed back to his room terrified? When the teacher asked him what had happened he replied that he had knocked on the door and the principal had said, "Come in!" Our voices can be warm or cold. Immigrants respond to a friendly voice without understanding a word. We must never let our voices get as weary as our feet, or our "cares-of-the-day voice" will bring the housework to the dinner table. Think of the people who meet you by telephone and picture you by your voice. The telephone company's tips to operators are excellent help for the preacher's wife. Mrs. Roosevelt, when she moved into the White House, took lessons to lower her voice four tones to make it more pleasing. An un-

\*Nampa, Idaho.

hurried, unaffected speech with enough animation to show your interest in people and with enough love to reveal your warm heart can be "like apples of gold in pictures of silver."

It is often taken for granted that a minister's wife can speak publicly. You will be asked in your own church and in your community. Though it terrify you, you can do your duty if you get something to say and then stand up and say it. I have come to believe that breath is poise. If you take a good, full breath you will have to stand up straight and your very posture will give you confidence.

Lean toward the audience, so that if you fall you will fall flat on your face. Why be afraid to speak to your friends? Look at the faces and search for a responsive one to encourage yourself. The best outline for a speech that I ever heard was given in our college by Dr. Royal Garff: (1) Hum. (2) Why bring that up? (3) For instance. (4) So what? If you can forget yourself you will be a success. A tape recorder will be brutally honest and may surprise you.

There are words that need to be said, words of encouragement and of comfort. May our speech be always seasoned with grace.

## My Prayer for You

By Mrs. R. T. Williams, Sr.\*

Our Heavenly Father, we know Thou art mindful of us, and we acknowledge Thy continued mercies toward us. Grant that our witness to Thy saving grace may not be hindered by selfishness or bitterness of spirit.

O Father, we pray that we may achieve understanding and manifest right attitudes toward Thee and one another in our relationships, and in the quiet circle of our homes. May the joy of the Lord be our strength. May our song be that of hearts at peace, expressing the power of faith to heal the troubled spirit, restore courage, strengthen hope, and inspire tranquillity of mind. Help us truly to worship Thee in the beauty of holiness.

Dear Lord, save us from unworthy ambitions. Let us not be guilty of pulling someone down in order to elevate ourselves, but help us to be humble and willing to be a living sacrifice for Christ's sake, committing ourselves to Thee for sacrifice or service.

Help us to be able to see beneath the surface of the lives we come in contact with and into their hearts, recognizing the potentials if yielded to Thee. May we have wisdom to direct them out of the fog and uncertainties into the clear light of truth and righteousness. Let the beauty of our God be upon us. Fill our hearts with love divine. Grant that we may hear the softest whisper of Thy voice, and obey Thee willingly. Our trust is in Thee; may we never be ashamed.

These things we ask in our Redeemer's name.

Amen.

\*Bethany, Oklahoma.

# The Man In Between

By Milo L. Arnold\*

## II. A Good Predecessor to Your Successor

Last month we urged every pastor to realize that he must be a good successor to his predecessor. But that is only half of his responsibility. We must look at the pastor's responsibility to the one who follows him also. Remember, always do your work as you would if you were continually going to succeed yourself. Keep your membership books as you would like to find them if you were succeeding yourself tomorrow. Keep your prospect files up to date, your records accurate, your address lists corrected, and everything in such condition that a successor could come in on a moment's notice and take over without hindrance. For all you know, you may become a predecessor before next Sunday morning. No new man should have to spend weeks of time locating the members, getting an address list, and finding out who the officers of every department are. This information should be on his desk the day he arrives. If any members are non-resident, their addresses should be provided and a note stating the reason they are still on the roll. If any are backslidden but still in the community, the pastor should have this information available on his arrival. Do not leave a personal list of the members and a paragraph giving your personal opinions of their merit or lack of merit. The incoming man should be given a chance to form his

own opinions of the people without being prejudiced by your opinions unless there is some very important item which should be brought to his attention. Usually the new man's biggest asset is his ignorance of the people's irregularities.

### WHEN YOU MOVE

When the time comes for you to move, do your best to get the parsonage in the best possible shape for your successor. Don't complain about the way you found it, but try sincerely to leave it in better shape for the next man. Encourage the people to make improvements in it, add conveniences and comforts before the new man arrives.

When you move out of the parsonage, move out. One of the most unethical things a man can do is to keep a live contact with the people for whom another man has become responsible. Of course you loved them, and they loved you, and they know you much better than they know the new man; so you can have them weeping on your shoulder, but don't do it. Tell them how much you enjoyed being their pastor and how much you have loved them, but now you are going. Another man is their pastor. He is a good man and will do good work. He will do things differently but better than you have done them. Tell them not to expect you to write letters back, nor pay them visits. Tell them not to ask you to come back for their weddings and funerals, but to learn to love and share with their new pastor. If possible, avoid moves

\*Pastor, Dodge City, Kansas.

that are so short that the people will come and see you too often.

When the time comes to move, don't weep and wail and build up a feeling of tragedy among the people. Don't go to your friends and tell them what a terrible thing it is for you. When you are leaving, leave. If the people beg you to reconsider and stay, refuse to lend them your ear. When you have resigned, stay resigned. If you were not sure of what would be the right thing before you resigned, you should have waited; but now that you have resigned you can be sure of the right thing—get going. If you allow the people to vote on you or to circulate petitions for you, it will do the church great injustice and will work a serious hardship on your successor.

#### TEARS AND GENERAL MOURNING

Some pastors like to make their last two weeks a time of general mourning. They can shed tears, get tears shed, get gifts, and so stir up the emotions of the people that it will take the next man a month just to get the swelling out of the people's eyes.

Take the responsibility for your move upon yourself if at all possible. Don't blame some members of the church, don't blame the district superintendent, don't blame your family, just don't blame anybody. Accept the responsibility, make the decision, and step out believing that the God who has led you thus far will lead you on and on. If you see that you are getting opposition, plan your move without being voted out if possible. Move because you feel it is the right thing to do under the circumstances, and don't let either your friends or your foes feel that you are being forced out. If they feel that your foes are forcing you out, it will tend to divide the church over you.

A pastor should guard very carefully lest a church become divided

over him. This should never be allowed to happen. There may be times when he cannot prevent division of opinion about a building program or a church program, but he should keep himself in position that he should never be the focus of division. He should either correct the situation by wise leadership or move out and leave it to a man who can come in and handle it.

No man should ever help choose his successor. If he does have a suggestion of some good man who might follow him, he should never breathe it to even the most intimate member of the board. He might, if he sees fit, merely mention the man to the district superintendent, but never to members of the church. The district superintendent is in a position to know the situation much better than the outgoing pastor, and the matter of a successor should be left entirely to him and the church board. When the board has nominated the man, then the outgoing pastor should tell all the good things he knows about him and none of the bad things. He should give his utmost efforts to preparing the way for the new man and sincerely try to help the people turn their hearts to him. A good predecessor is mighty important to the man who follows you, and you are the only one who can provide that benefit for him.

You are the man in between. You are neither the man at the top nor the man at the bottom, neither the first nor the last, but you must be able to conserve all that has been built before you and support all that is built above your place in the wall. Being a good predecessor is important; being a good successor is equally important. Might each of us as pastors be both.



## II. Influences Molding Church Personality

By Leo D. Steininger\*

**I**N THE PREVIOUS ISSUE of the magazine we approached the subject of the personality of the local church by observing how churches are like persons socially, emotionally, and spiritually. The witness of the church to the gospel of Christ is not only voiced from the pulpit but it is voiced every day by the spirit and "personality" of the church.

This month we wish to investigate further what are the greatest influencing factors upon the personality of the local church—just why some churches are friendly and others are not, some are free in their emotional responses and others are formal, and why some churches are spiritual and others seem to be lacking in spiritual awareness.

There are four factors, apart from present pastoral leadership, which should be recognized in understanding the general make-up of the personality of the church: (1) founding, (2) sectional background, (3) local environment, and (4) succession of pastors.

### I. THE FOUNDING

The task of the home missionary is very significant, for many lasting trends are established in the infancy of each church. For example, the purpose back of a group of Christians banding themselves together as a church will have much to do with the direction of its pursuits in days ahead.

If the original nucleus purposes at the outset to be a center of evangelism, then continued growth may be expected. If the church is founded primarily around a personality, certain losses in the congregation are inevitable when the founder is replaced. On the other hand, if the central doctrine and program of the denomination are emphasized, the foundation will not be shaken when its leadership changes. Some churches have been organized on the rebound of a church quarrel or because of the failure of another church. When this original motive has run its course and succeeding generations take over, either the church continues to stress issues of the days gone by or it goes through a process of readjustment to contemporary needs and challenges. The latter course keeps the church alive and challenging to newcomers who are not concerned with problems of a previous generation.

### II. SECTIONAL BACKGROUND

What about the bearing of the geographic location upon the personality of the local church? The versatility of the gospel is noted by the efficiency with which it works with any nation or race. We are pleased when we learn that the church in other lands follows the same general procedures as the church we know, such as singing the same hymns, testifying, and tithing. However, when a pastor or a missionary moves beyond national boundaries he should not be surprised

\*Professor, Canadian Nazarene College.

to find certain customs that are a bit foreign to his former concepts and practices. The characteristic of the church will follow national patterns and will certainly progress more efficiently by so doing. The Church of the Nazarene is, as is the gospel, international in its scope. While the headquarters of the denomination is centered in one nation, there is no merit and no need in Americanizing or Anglicizing every area of the world in which we labor. Also, within a country the various sections are distinguished by variant religious customs and traditions. Here again, the church gains nothing by trying to cut across sectional traditions where Christian principles are not involved.

On the other hand, no church should claim this principle as a license to carry on practices not in harmony with the general church merely because of geography. There are principles of organization and church polity which must be uniform. Bible standards are applicable the world around, though application of these standards may be adapted to the religious background of the nation and community. This fine combination makes it possible for a denomination as well as the local church to have a distinct personality while serving varied nations and people.

### III. LOCAL ENVIRONMENT

Within a particular city there are different economic and social levels. Hence, it can be expected that there will be variations in the personality of churches in areas. Certainly, the gospel of holiness should allow for latitude as each given area is contacted for Christ. These differences need not be magnified, but recognition of the social factors will give the church an understanding of its re-

sponsibility to its community. On the other hand, the church should seek to lift its community to the idea of Christian holiness and not degenerate to the community levels in moral and social values.

### IV. SUCCESSION OF PASTORS

Does the personality of a church reflect the various pastoral changes and major crises in its history? The answer is, Yes. Churches with long pastorates will generally show greater unity of purpose and direction. It takes a period of years for a pastor to establish worth-while principles and methods which will survive his leadership. The pastor becomes the rallying point for factions in the local church and consequently short pastorates tend to foster such divisions. Also, frequent new leadership with new policies and methods, though possibly good, tend to break traditions that give personality to a local church. The church may come to regard all policies and standards as temporary, subject to change next year when a new pastor arrives.

An advantage, on the other hand, may be observed out of short pastorates. Flexibility in matters of methods, not worthy of being time-bound, gives spice and variety to the church program, giving its personality a tinge of youthfulness and venture. Such a church will tend to be more easily moved to action in Christian witness and missionary interest. However, such a trait need not be limited only to churches of short pastorates.

To be true, the pastor has little control over these factors. He must, to a greater or lesser degree, work with what he finds. However, as we shall see next month, there is something the present pastor can do to mold the personality of his church for the glory of God.

## Planning the Year's Preaching Program

By E. E. Wordsworth\*

**T**HE PASTORAL OFFICE affords opportunity for a strong and varied program of preaching. The great doctrines of the Word, practical subjects, ethical standards, and mighty spiritual truths come within the pastor's ken and clamor for recognition and use. The wide-awake pastor will seize opportunity by the forelock and proclaim the mighty truths of God. However, it should be said that within the calendar year some emphases are more fitting at some times than at others.

*January* is a good time to challenge your congregation. A suitable theme for the first Sunday could be: "The Challenge of the New Year." Youth Week should receive emphasis toward the close of the month.

*February* is a good time to stress Christian stewardship. There are many phases of it to be brought to the fore. There is the stewardship of prayer and fasting, soul winning, tithing, and real sacrifice for God, souls, missions, and the church, and the consecration of the entire selfhood to Christ and His cause.

*March* and *April* provide an excellent time to preach pre-Easter and Easter messages. What a glorious time to present Jesus Christ to dying men! The great atonement chapter of Isaiah 53 could be used for a series of sermons.

Following Easter Sunday, post-Easter themes may be pressed into service. Why not a well-planned series on this theme: "The Ministry of the Holy Spirit"? They could be designated as post-Easter or pre-Pentecost messages, climaxing on Pentecost Sunday. This is a very fitting season to stress holiness and press people into this experience—also an excellent revival time.

In *May*, of course, Mother's Day will be observed on the second Sunday. Mother's Day is a very good time to bring before the congregation, in both morning and evening services, the privileges of a Christian home and the responsibility of home life, the family altar, private devotions, etc.

*June* gives the pastor the opportunity to preach on Christian education and present the needs of our colleges. Vacation Bible school, Children's Day, and Promotion Day ask for recognition. For several Sunday nights this last June the writer preached on "Some Bible Brides."

*July* and *August* are camp-meeting season and vacation time. Living with God in His great out-of-doors and nature sermons well anointed by the Spirit of God and spiritually applied might be used. Messages could be prepared about the cedars of Lebanon, the palm tree, the gardens of God, the Lily of the Valley, the Rose of Sharon, and similar themes.

\*Pastor, Goldendale, Washington.

*September* has Labor Day in it. The pastor could preach on "The Carpenter from Nazareth," and stress the dignity of labor, human justice, church work, zeal for Christ; and he could also get his fall work under way. It is a good preparatory month for a revival and a spiritual fall roundup.

*October* is an ideal revival month. Many evangelists consider it the best of the whole year. Crusade for Souls, visitation work, prevailing prayer, soul winning, all out for souls, and such emphases belong to this month in a special way. The pastor can preach on themes that stress the great necessity of being all out for God, doing our best to win a lost world to Christ, personal work, days of fasting and prayer, and revivals at any cost. (Canadian Thanksgiving comes this month.)

In *November*, Thanksgiving Day takes the center of the stage. The doctrine of holiness and its blessed experience could be proclaimed during this month, and such themes as the following could be used: "Holiness and the Praise Life," "Holiness and the Spirit of Gratitude," "Holiness, Our Harvest Home," "Holiness and the Death of Carnal Propensities." This is also historically the month for the Thanksgiving Offering.

*December* is Christmas month. A series on pre-Christmas themes could be used. The writer has used these subjects in December: "Christ in Prophecy," "Completeness in Christ," "If Christ Had Not Come," "The Light of the World." If there is a Sunday after Christmas before January, it is a good time to preach on something like this: "Watchman, What of the Night?" "Check Your Time," "Reclaiming the Time," "Retrospect and Prospect," "What I Have Written, I Have Written," and so forth.

Some ideas can be worked in almost any time. I suggest a few. Some pastors plan to preach for a whole month or more on just one book of the Bible. This is a worth-while idea and lends itself to expository preaching if properly prepared. Some extend such efforts for more than a month. I knew a pastor who announced to his church that during a certain month he would be their evangelist each Sunday morning and evening, stressing strong evangelistic messages. It brought excellent results in soul saving.

Try this sometime. In the fall or winter definitely prepare the best evangelistic sermons you can. Announce your plan ahead of time, get the people to praying and working and visiting for souls, bringing people into the church, and go all out for souls in a very special way. Get out special advertising and let the people know your plans and objectives. Have special prayer meetings, days of fasting and prayer, and get the whole church, if possible, under the burden with you. Press home the claims of the gospel, go after souls, have a revival in your own church with you and your own people. Prepare for it, plan definitely, urge full co-operation, be your own evangelist, and God will richly reward your effort.

A word of warning. While we certainly believe a well-planned preaching program has real merit, and the wise pastor will think in such terms, yet we must never be regimented and bound by rules, seasons, and mere human plans. Some ministers have fallen by the way by so doing. We must always depend upon the leadership of the divine Spirit, be anointed in our ministry, and after much prayer and guidance from God follow the Light of the World.

# A Usable Filing System

By S. E. Nothstine\*

**T**ime was swiftly running out. I was past the nervous stage; I was becoming frantic. I was not perspiring; I was sweatin' and on the verge of doing something desperate. My desk was piled high with papers from my desk drawers; the extra chairs and the floor were littered with papers from my file. Where, oh, where was that illustration? "Lord, if You ever helped a fellow, help me now!" (But the Lord doesn't do for us what we can do for ourselves.)

You see, I was soon to give that commencement address. For days now I had had it written out and practically committed to memory except that illustration which I would use, "as is," for my climax. Of course I knew exactly where it was. Had I not put it there myself? But I did not know . . . and never did know, for I never found it. How often have *you* been in that same "fix"?

I no longer have that trouble now. That's right. I can lay my hand on any article, clipping, poem, etc., in not over two minutes' time. Unreasonable? No, it is truth!

Psychologists tell us we forget 90 per cent of everything entering our minds, and most of that within the first twenty-four hours. The secret of my system is a simple code of forty-three major headings, each with a number, *which covers all human knowledge*. Now as I read the current issue of the PREACHER'S MAGAZINE, I come to "Child Evangelism by the Pastor," by Melza Brown. On the

margin I write, "88," which is the number for the section on religion. On page 3 I read "The Preaching of Edward F. Walker" and on the margin goes "8," the number for biography.

Now in my large loose-leaf notebook I turn to the tab "B 8," flip the tab; there is a page with the heading "Biography" and a subheading "Religious Leaders." There I make an entry, "'The Preaching of Edward F. Walker,' by James McGraw, Pl. 9-54-3." This code means the article is in the PREACHER'S MAGAZINE for September, 1954, on page 3.

I flip the tab "R88," for "Religion," turn the pages until I come to the page with a subheading "Evangelism" and a sub-subheading of "Child (Evangelism)"; there I enter "'Child Evangelism by the Pastor,' Melza Brown, Pl. 9-54-11"; which means that on page 11 of the PREACHER'S MAGAZINE for September, 1954, is that article.

Now let us turn the mechanics around just the opposite. I am to speak before the American Legion and they have requested a lecture if at all possible on communism.

I pull the tab "P85" ("Political Science"), turn the pages to subheading of "Communism," and there I find the following entries: "M1-7-54-11, 'Why Communism Hates Christianity,'" which is found in *Moody Monthly* for July, 1954, page 11. Also, "'Karl Marx or Jesus Christ,' L. 1," which means in my large file under the same heading the first article is "Karl Marx or Jesus Christ," and so on. In my large file drawers I have Manila folders with the same head-

\*Los Angeles, California.

ings and subheadings as in my notebook.

My entire library of books and magazines are indexed according to title, given a prefix letter and number, and then indexed in my large notebook. That is how I know "P1" is *always* the PREACHER'S MAGAZINE; "M1," *Moody Monthly*; and so on.

But suppose I have a poem or an illustration and do not know just where to file it, or suppose I have filed one and now have need of it, but am not positive where I filed it. With this service there is no need to depend upon one's memory. I turn to my "Classification Index," with the same 43 code numbers, containing the subheadings. Using it like a dictionary, I look in this index which contains over 31,000 classifications under these 43 headings. It will tell me *exactly* where I filed the illustration, and in thirty seconds' time I have it. (I have saved my hair, my bundle of nerves, and expended no energy in searching through endless stacks for it.)

My "Memory-O-Matic" (that is the name of my large, loose-leaf book) enables me to locate instantly all material on any given topic either in books, magazines, or clippings. Now I have the same setup in another loose-leaf book; only on the tabs are the divisions of the Bible with subheadings of the books of the Bible. So again I can locate anything *instantly* that I have read in any book, or magazine, or paper on any given text of scripture.

We read sermons, articles, books, and magazines and spend the money which has been given us by God's people, but how much of all that we have read can we recall when needed? ~~Very~~ Very little. Thus we can, throughout our lifetime of ministry, build our own commentaries.

But someone will say, "All of that takes so much time!" But wait a minute. Did you ever keep track of the time you waste in looking for that illustration or poem? That is a very poor excuse (not a reason). I know many ministers seldom look into a book or magazine except to copy another's sermon, and to such it is a waste of time. But to the minister who really loves his books and loves to study the holy Word of God and mine away its rich and deep truths, having these two above-mentioned books would prove most valuable. The notes and references made as he studies take very little time, and help build a fascinating hobby that will pay great dividends in the future. The great scientist, Charles F. Kettering, says Thomas A. Edison's greatest discovery was organized research of collecting ideas and classifying those known ideas relative to a given subject for his use when wanted. Edison's hobby was combining known ideas to bring forth new products. How much more should ministers, who are dealing with the immortal souls of men for whom the Son of God died, collect their ideas to bring forth sermons that are new and rich with God's truth and powerful in the Holy Spirit? Edison possessed 750,000 pages of *his own notes* that he had collected, filling 2,500 notebooks of 300 pages each, in addition to his library of books, magazines, etc. How many notebooks does the average minister have as the result of his years of Bible study and reading?

But that is not all that goes with this service. There is another large, loose-leaf book entitled the "Sermon Index," that indexes every sermon you preach, chronologically, topically, and textually. You can know instantly *what* sermons you preached *when* and *where*.

In addition, there is included in this service the most practical counseling service ever offered to ministers. In Washington, D.C., a research staff is kept continuously busy working on a \$500,000,000.00 annual government project of research, fact finding, and free publications.

There are listed in this "counseling book" enough free pamphlets, booklets, and material on any phase of human knowledge to fill a bookcase with shelves three feet long and containing *ten* shelves! *All free for the asking!* In addition there are over 1,000 free films and 10,000 free maps of the world, and all entered and indexed under this service. It is a li-

brary of information that you can give away in printed form and still have for yourself, for you may send as often as you desire for this free material.

There are other most wonderful items included, such as a complete writer's course, a tested visitation program for your church, a pocket-size brain center for every activity of the minister over an entire lifetime. One would have to see this service to really appreciate it. It may be ordered on ten days' free trial from the Mount Vernon Foundation, 4405 29th Street, Mt. Rainier (Greater Washington, D.C.), Maryland.

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## Sentences That Sing

Supplied by Shelburne Brown\*

The real secret of an unsatisfied life lies too often in an unsundered will."—J. HUDSON TAYLOR.

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"Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in acorns, or the wealth of a wheatfield in bags of little seeds."—THEO. CUYLER.

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"The most brilliant handling of a trifle is still only trifling."

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"I would rather aim at perfection and fall short of it, than to aim at imperfection and fully attain it."—A. J. GORDON.

\*Superintendent, Los Angeles District.

"My spirit leap'd as with those thrills of bliss that strike across the soul in prayer, and show us that we are surely heart."—TENNYSON.

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"The forces making for conformity, for making men march in the goose-step of thinking and acting, are causing the minds of multitudes to become interchangeable as Ford parts."—HALFORD LUCCOCK.

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A poet's description of a sunset.  
*The sun . . .  
... threw his weary arms far up the  
sky,  
And, with vermilion-tinted fingers,  
Toyed with the long tresses of the  
evening star.*

—J. G. HOLLAND

# SERMON WORKSHOP

## Stewardship Sermon Subjects

From the Editor

MATTHEW 25:14-30

Subjects	Scriptures
1. HUMAN RESPONSIBILITY IN HEAVENLY AFFAIRS	1. v-14, <i>The kingdom of heaven is as a man travelling into a far country . . .</i>
2. THE MEASURE OF MAN'S RESPONSIBILITY	2. v-15, <i>. . . to every man according to his ability . . .</i>
3. THE INVESTMENT OF HUMAN ENDOWMENTS	3. v-16, 17, <i>Then he . . . went and traded.</i>
4. BURIED TREASURE IN THE BACK YARD!	4. v-18, <i>But he . . . digged . . . and hid.</i>
5. GOD AUDITS THE BOOKS	5. v-19, <i>The lord . . . cometh . . . and reckoneth.</i>
6. STEWARDSHIP FOR THE GIFTED	6. v-20, <i>He that . . . received five talents . . . brought other five.</i>
7. STEWARDSHIP FOR THE MEDIOCRE	7. v-22, <i>He that . . . received two talents . . . said . . . I have gained two.</i>
8. STEWARDSHIP FOR THE UNDER-PRIVILEGED	8. v-24, <i>He which . . . received one talent . . . came.</i>
9. THE REWARDS OF FAITHFULNESS	9. v-21, 23, <i>Well done . . .</i>
10. EXCUSES FOR INDOLENCE	10. v-24, <i>I knew . . . thou art an hard man.</i>
11. THE COWARDICE OF CONSERVATISM	11. v-25, <i>I was afraid.</i>
12. THE DEPRECIATION OF UNINVESTED ABILITIES	12. v-25, 28 <i>Lo, there thou hast . . . take the talent from him.</i>
13. UNEXCUSABLE FAITHLESSNESS	13. v-26, <i>Thou knewest . . .</i>
14. GOD'S LAW OF INVESTMENT RETURNS	14. v-29, <i>For unto every one that hath shall be given.</i>
15. THE ETERNAL IMPLICATIONS OF A WASTED LIFE	15. v-28, 30, <i>Take . . . from him . . . cast . . . into . . . darkness.</i>



*February 6***Morning Subject: "BY MY SPIRIT"**

SCRIPTURE: Judg. 7:1-21; TEXT: Zech. 4:7

**I. A TASK DECLARED**

- A. A divinely appointed task
- B. A task with Kingdom implications

**II. A MAN EMPLOYED**

- A. Called of God—a great honor
- B. Entrusted by God—a great responsibility
- C. Essential in the divine plan  
From God's viewpoint, the solution to every problem lies in a man. Can God find the man? The big question!
- D. "The man" is usually a young man.  
Moses, Joseph, David, St. Paul, and Jesus Christ

**III. THE POWER RELEASED**

- A. Never to be sought apart from God
  - 1. Do not seek power, seek God—the Holy Spirit.
- B. How obtained?
  - 1. By personal devotion—Gideon at worship under difficulty.
  - 2. By immediate obedience carefully carried out. Gideon obeyed according to detailed instruction.
  - 3. By faith in God. Torches and trumpets indicate faith.

—FRED REEDY

**Evening Subject: "SO NEAR AND YET SO FAR"**

SCRIPTURE: Mark 10:17-24; TEXT: verse 21

INTRODUCTION: This story is sad because it is the failure, not of a wicked young man, but of one who had many noble traits and many advantages.

**I. HE WAS NEAR.**

- A. He was religious.
- B. He was moral.
- C. He had been well trained in a religious home.
- D. He was unashamed in his approach to Jesus.
- E. He was unprejudiced in his attitude toward Jesus.

**II. HE WAS FAR.**

- A. In spite of all the advantages.
- B. Self was still in his way. "What good thing shall I do?"
  - 1. To suppose that one can merit salvation is folly.
  - 2. To have Christ and retain self is impossible.
- C. His failure as tragic as that of the wicked.

**III. HE WAS SAD.**

- A. Lost his quest.
- B. Lost his happiness.
- C. Lost his Christ.

—FRED REEDY

**Morning Subject: "I WILL BUILD MY CHURCH"**

SCRIPTURE: Matt. 16:13-19; TEXT: verse 18

INTRODUCTION:

These are the words of Jesus Christ himself. He came to redeem man. *He will succeed.*

I. THE MEANING OF THE CHURCH

- A. Jesus introduced a new concept when He used the word church.
- B. He sought to shift the thinking of the disciples from the kingdom idea with its worldly implications to the Christian ideals and purposes expressed in the word church.

II. THE FOUNDATION OF THE CHURCH (various theories)

- A. He will build the Church upon Peter—*false*.
- B. He will build the Church on the ecclesiastical foundations of the church fathers—a *partial truth*.
- C. He will build the Church upon himself, Christ, and the confession of His followers—*true*.

III. THE ORDER OF GROWTH OF THE CHURCH

- A. Personal experience—only basis of fellowship.
- B. Personal witnessing—only means of propagation.
- C. Personal experience makes one a part of the building. Personal witnessing makes one a builder of the building.

—FRED REEDY

**Evening Subject: "THE VOICE OF HOPE"**

SCRIPTURE: Matt. 11:20-30; TEXT: verse 28

INTRODUCTION:

These words sounded like idle tales to a generation enslaved by poverty and political oppression. Stranger still because they were addressed to cities that had rejected Christ and His ministry.

I. THIS INVITATION SPEAKS OF THE BOUNDLESS GRACE AND MERCY OF GOD.

Addressed to a sin-laden community and to all mankind

- 1. No man may come until he is aware of his burden of sin.
- 2. No sinner too vile to be forgiven (Isa. 1:18).

II. IT SPEAKS OF THE POWER OF THE ATONEMENT OF CHRIST

- A. "I will give you rest."
- B. The companionship He offers. "Take my yoke upon you."
- C. Deliverance from the inner poison of pride. "For I am meek and lowly in heart."
  - 1. Humility imparted brings rest to the soul. Pride is poison to the human spirit; it disturbs and damns.
  - 2. Soul rest, the opposite of pride.

III. IT SPEAKS OF THE PRIVILEGES OF DISCIPLESHIP—"LEARN OF ME."

- A. Initial experience, the entrance. The small beginning of an ever-enlarging life of fellowship.
- B. Growth in grace and knowledge essential to survival. "Learn of me"—a part of the condition of continued acceptance.

—FRED REEDY

*February 20*

**Morning Subject: "BELIEFS THAT MATTER"**

SCRIPTURE: Heb. 11:1-6; TEXT: verse 6

**INTRODUCTION:**

- A. All religions have their creeds. It is amusing to hear such high-sounding statements as: "No creed but Christ, no law but love, no book but the Bible." Such statements seek to disqualify the person or church that has clearly defined doctrines.
- B. The same error is committed by those who seek to copyright the name "Christ," "God," or "Christian" by declaring it to be essential to the name of their church.
- I. **FOR THE TRUE CHRISTIAN THERE ARE BASIC BELIEFS ON WHICH ALL OTHERS DEPEND.**  
The fact of sin—the starting point
  - 1. Doctrine of God, against whom sin is committed
  - 2. Moral freedom demonstrated in the act of sin
  - 3. The need of salvation from sin, salvation provided
  - 4. (a) Planned by God, (b) Provided by Jesus Christ, (c) Executed by the Holy Spirit
  - 5. The day of judgment—necessary because of sin and because of the provisions of salvation and the freedom of man
  - 6. Rewards and punishments essential to any moral order
- II. **THE EFFECTIVENESS OF BELIEFS DEPENDS UPON THE DEGREE OF EARNESTNESS WITH WHICH THEY ARE HELD.**

The great blight of modern Christianity is the apathy of professors.

—FRED REEDY

**Evening Subject: "DELIVERANCE FROM INBRED SIN"**

SCRIPTURE: Rom. 6:1-23; TEXTS: Rom. 7:24-25; Matt. 1:21

INTRODUCTION: If the language of the Bible means anything, man may be delivered from all sin—both committed and inherited.

- I. **THE DELIVERANCE OF REGENERATION**
  - A. From the guilt, condemnation, penalty, and practice of committed sin
  - B. From the kingdom of darkness into the Kingdom of Light—the kingdom of God's dear Son, by adoption
- II. **THE DELIVERANCE OF ENTIRE SANCTIFICATION**
  - A. From the defilement of sin, heart purity
  - B. From the servitude of self and the law of sin and death
- III. **THIS DELIVERANCE ACCOMPLISHED IN THIS LIFE**
  - A. In the eternal purpose of God, redemption is to be accomplished during man's probation.
  - B. The full purpose of redemption cannot be fulfilled if man cannot be wholly sanctified in this life.

God's purpose is that man shall "live soberly, righteously, and godly, in this present world."

—FRED REEDY

**Morning Subject: "A MAN OF PURPOSE"**

SCRIPTURE: Dan. 1:1-17; TEXT: verse 8

INTRODUCTION:

- A. Prior to the events recorded here, Daniel was a man of obscurity.
  - B. Not even his name recommended him; they changed it.
  - C. Possibly his only appeal was his physical appearance.
- I. SUCCESS IS SELDOM, IF EVER, A MATTER OF CHANCE.
- Daniel had a life-consuming purpose:
- 1. A purpose high enough to challenge his highest and best
  - 2. A God-centered purpose—a fountain of divine resources
  - 3. His purpose undimmed by opposition because there were no contingencies—all if's were removed from the code of his loyalty
- II. DANIEL'S STANDARD OF VALUES NEVER CHANGED.
- A. Loyalty to God supreme—kept all loyalties straight.
  - B. Personal devotion above personal safety—lions' den
  - C. Faith in God unwavering and unconditional

CONCLUSION: All heaven bends to assist the man of such a purpose.

All the world respects him and makes room for him.

—FRED REEDY

**Evening Subject: "HOLY GHOST CONVICTION"**

SCRIPTURE: Acts 2:32-39; TEXT: verse 37

INTRODUCTION: Conviction is an old-fashioned word, too little used and understood.

- A. Legally, the word means judged guilty.
  - B. Morally, it means an inner persuasion.
- I. HOLY GHOST CONVICTION, MORE THAN AWAKENED SENTIMENTS
- Sentiments and emotions are aroused at the theater, the funeral service, the scene of an accident, etc.
- II. HOLY GHOST CONVICTION IS:
- A. A sense of personal responsibility for sin, accept the blame.
  - B. An awareness that all sin is against God.
  - C. An awakened desire to be delivered from sin.
- III. HOLY GHOST CONVICTION LEADS TO GENUINE REPENTANCE:
- A. Because this is the intention of the Spirit.
  - B. Because the Spirit assists the sinner to repent as the sinner co-operates with the Spirit.
- IV. HOLY GHOST CONVICTION ESSENTIAL TO SALVATION:
- The objective of preaching and all other religious exercises in behalf of the unsaved

—FRED REEDY

## NOT BEYOND TODAY

### (*A Message for Youth*)

SCRIPTURE: Acts 24:24-27

#### INTRODUCTION:

- A. A strange drama to take place in the magnificent auditorium.
  - 1. Place was in Herod's palace at Caesarea, occupied by Felix.
  - 2. Here many acts of injustice had been committed.
- B. The stage set for another act of injustice.
  - 1. Paul was to be heard to please the ego of a godless ruler.
  - 2. Felix, "the worst ruler that ever swayed the destiny of Judea" (Josephus).
  - 3. Drusilla, bad in thought and deed.
- C. A fearless preacher did not melt before them.
- D. Why do youth delay the look beyond today?
- I. A DESIRE TO AVOID AN UNPLEASANT SUBJECT.
  - A. Men fear the law of God will finally crush them.
  - B. But like businessman, though fearing he is insolvent, avoids looking at the books.
  - C. Or youth, aware that boat is shipping water, hope they can keep it afloat.
- II. A FEELING THERE IS TIME ENOUGH.
  - A. "I am young; there is plenty of time to think of God."
  - B. "Later life is the more accepted time to be Christian."
  - C. But it is hard to find God amidst the medicine bottles.
- III. THE ACTIVITIES OF YOUTHFUL LIVING DROWN SERIOUS THOUGHT.
  - A. Too busy in youth to give it any thought. Love, pleasure, ambitions, advancement, mental culture.
  - B. Light-winged vultures will carry away the seeds of righteousness.
- IV. A HESITANCE TO SURRENDER SINFUL WAYS.
  - A. Felix remembered ill-gotten gain and unholy romance.
  - B. Youth feels reluctant to give up his way of life (Eccles. 11:9; Matt. 18:9).
  - C. God does not ask us to give up anything that is good and fine.

#### CONCLUSION:

- A. Conviction is a rare thing.
  - 1. Felix asked for a more convenient season. Even though he talked with Paul later, he never again trembled with conviction.
  - 2. Drusilla was unmoved under the same truth that convicted Felix.
- B. There may be:
  - nothing beyond today.
  - everything beyond today.
- C. Your decision will determine.

—KENNETH A. HUTCHINSON, *Pastor*  
*First Church, Pontiac, Michigan*

# **"The Secure Investment"**

*(Series on Stewardship)*

## **I. THE DUTY OF OUR GIVING TO GOD**

SCRIPTURE: Matt. 6:19-33; TEXT: Matt. 6:19-21

INTRODUCTION: In God's dealings with man, money has always played an important role.

### **I. THE OLD TESTAMENT AND THE DUTY OF OUR GIVING TO GOD**

- A. Tithing taught in the Bible as the minimum of our giving to God. It is God's way of financing the Kingdom.
- B. The practice of tithing began before the Law was given.
  - 1. Abraham paid tithes to Melchizedek (Gen. 14:17-20).
  - 2. Jacob declared a tithe in his vow to God (Gen. 28:22).
  - 3. Many ancient peoples paid tithes to their deities.
- C. The Law and Tithing.
  - 1. Tithing became a part of the Law.
  - 2. The Law says the tithe is the Lord's (Lev. 27:30, 32).
- D. The prophets and tithing.
  - 1. Hezekiah preached to a backslidden people and they tithed (II Chron. 31:5-12).
  - 2. Nehemiah got them re-established, so they brought in tithes (Neh. 13:12).
  - 3. Malachi said men robbed God (Mal. 3:8-10).

### **II. THE NEW TESTAMENT AND THE DUTY OF OUR GIVING TO GOD**

- A. Jesus and Tithing.
  - 1. Jesus upbraided people for their neglect but commended them for their tithing (Matt. 23:23).
  - 2. He pointed to the Pharisees paying tithes (Luke 18:10-12) and said that our righteousness must exceed theirs (Matt. 5:20).
  - 3. Jesus appointed a treasurer to care for the money brought in for the work (John 12:6; Mark 6:27; John 4:8).
  - 4. The Sermon on the Mount is higher than the Law (Matt. 5:17, 20; 6:20, 33).
  - 5. Jesus taught that man must have all yielded to God (Luke 18:22; Mark 8:34-38; Mark 12:30-31).
- B. The New Testament Church and Tithing.
  - 1. Many in the Early Church sold their possessions.
  - 2. Board elected to care for the business (Acts 4:34-35; 6:1-4).
  - 3. Paul gave instructions in giving (I Cor. 16:2).
  - 4. Giving cannot be a mere duty (II Cor. 9:6-8).
- C. The New Testament teaching has a deeper teaching.
  - 1. The Old Testament taught that a tenth was the Lord's and the remainder was owned.
  - 2. The New Testament teaches that we are stewards of all.
  - 3. Ten-tenths belongs to the Lord. We have the use of it, returning one-tenth (pay), and as much more as we can, immediately to the Lord (give); it is a higher law than the Old Testament.

—HAROLD M. DANIELS, *Pastor*  
*Philomath, Oregon*

## II. THE PRIVILEGE OF OUR GIVING TO GOD

TEXT: *Freely ye have received, freely give* (Matt. 10:8).

INTRODUCTION: If we genuinely love the Lord, the tithe will be the least that we will give. Because of:

- I. THE WEALTH OF GOD'S GIFTS TO MAN. "Freely ye have received."
  - A. We are recipients of divine love (I John 3:1; 4:9-10).
  - B. We are honored as God's redeemed (John 15:16).
  - C. We are the sons of God (I John 3:2; Rom. 8:16-17).
  - D. We have the friendship of the Lord (John 15:15).
- II. THE PRIVILEGES OF GIVING BACK TO GOD. "... freely give."
  - A. So many are lost; there is so much darkness.
  - B. It is a privilege to give to spread the gospel.
  - C. The Christian who loves God, and sees the world's need, gives (I John 3:17-18).
- III. GIVING ARISES FROM LOVE
  - A. God loved us—He gave.
  - B. If we love, we will give.
  - C. We must tithe because we love.

—HAROLD M. DANIELS

## III. THE CHALLENGE OF OUR GIVING TO GOD

TEXT: Mal. 3:10.

INTRODUCTION: Now let us catch the challenge there is in giving to God.

- I. IT WILL CHALLENGE OUR OBEDIENCE.
  - A. Obedience to God demands *demonstration*.
  - B. Giving of tithes and offerings *exercises* our obedience.
  - C. Consistent giving makes religion practical.
- II. IT WILL CHALLENGE OUR FAITH.
  - A. The excuses of non-tithers frequently are caused by fear; they are afraid to trust God (Matt. 6:33).
  - B. Consistent giving of tithes and offerings is an expression of our confidence in His promise.
  - C. The Christian cannot outgive God.
- III. IT WILL CHALLENGE OUR SPIRITUAL VISION.
  - A. We shall see souls saved.
  - B. We shall have an interest in all of the church, in missions, home missions, colleges, etc.
  - C. We shall thrill to see God's work flourish.
  - D. We shall rejoice in heaven to see the souls our money has helped to save.

CONCLUSION: Souls grope in darkness, their salvation depending upon whether or not we will be faithful in our giving.

—HAROLD DANIELS

## FIRST THE KINGDOM

TEXT: *But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you* (Matt. 6:33).

INTRODUCTION: What a difference in this philosophy from that of the materialistic atmosphere that we live in! There are some definite reasons why we should give heed to this command.

I. WE OWE SO MUCH TO THE ONE WHO ISSUED THE COMMAND.

- A. Not the suggestion of some unknowing person.
- B. The command of the Giver of every good and perfect gift.

II. OUR OWN HAPPINESS DEPENDS UPON IT.

- A. A reversal of the world's order of pursuit works!
- B. Self-centeredness is disappointing.
- C. "First the kingdom" produces real happiness. Ready to live—ready to die!

III. THOSE FOR WHOM HE DIED ARE INVOLVED.

- A. We'll do little about leading the lost to Him until the business of "first the kingdom" really grips us.
- B. Love for Him will find expression in love for them!
- C. We're not going to get by without doing something about the lost!

IV. THERE IS SUCH A BRIEF PERIOD FOR SEEKING.

- A. "The day is short, the task is great, the workmen are sluggish, the reward is much, and the Master is urgent." We have only one life to live; it will soon be past.
- B. "The time is short, and the night is very near. Labour before the hand is palsied; give before the substance is beyond your control; speak before the tongue be forever silent."

V. HE DOES NOT FORGET TO ADD.

- A. He will reward now.
- B. He will not forget to say, "Well done!"

CONCLUSION: "First the kingdom" really pays off. Personal testimony. "When life has all closed up and its day faded into the west, how will you answer the question, 'What hast thou done?'"

—C. W. ELKINS, *Pastor*  
*Mobile, Alabama*

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### God

A boy was bringing home a loaf of bread. Someone said, "What have you there?" "A loaf." "Where did you get it?" "From the baker." "Where did the baker get it?" "He made it." "Of what did he make it?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?"

Then the truth dawned upon the boy's mind and he replied, "From God."

"Well, then, from whom did you get that loaf?"

"Oh, from God." The boy, in the last resort, acknowledged God to be the Giver of good.

—*Moody Monthly*



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## **BOOK BRIEFS**

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### **The Book Club Selection for February**

#### **\*\*\*THE VOICE FROM THE CROSS**

*By Andrew W. Blackwood, Jr. (Baker, \$1.50)*

There has not been an oversupply of material on the seven last words from the cross. Your Book Man's experience has been that pastors want help at this point. Many of them take part in Good Friday services and are assigned one of the seven sayings. Others wish to preach one or more sermons on this theme during the Easter season. It is therefore gratifying to have this book ready just before this Lenten time. These seven chapters are headed: The Prayer of Forgiveness, The Promise of Life, The Word of Kindness, The Cry of Dereliction, The Call for Help, The Shout of Triumph, and The Prayer of Trust. The emphasis in these messages is on the divine rather than the human. The approach and the development are different from anything your Book Man recalls.

Note that this book is by Blackwood, Jr., the son of the eminent preacher, writer, and teacher, Andrew W., Sr. Indubitably this book belongs on every pastor's shelf.

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#### **STEWARDSHIP STUDIES**

*By Roy L. Smith (Abingdon, \$2.75)*

Brief interpretations of 237 stewardship texts. These articles have been syndicated in many of the denominational periodicals throughout the United States. You'll never find more effective ammunition for your stewardship arsenal than what is offered here.

#### **THE GOSPEL OF GIVING**

*By Herschel H. Hobbs (Broadman \$2.25)*

With challenging, attention-compelling approach, the author emphasizes the real meaning of Christian stewardship. He insists that Christians "desperately need to rediscover the doctrine of stewardship as presented in the Bible."

#### **THE GLORY OF THE MASTER**

*By W. B. Walker (Pentecostal, 35c)*

Eight sermons by this topnotch preacher, pastor of First Church of the Nazarene at Dayton, Ohio.

## **AN INTRODUCTION TO THE PAULINE EPISTLES**

*By D. Edmond Hiebert* (Moody, \$4.50)

Not a commentary but an analysis and outline of each of Paul's Epistles. Extremely valuable material for the pastor who has an insatiable hunger for thorough Bible study. Dr. Hiebert is an ordained minister in the Mennonite Brethren church and professor of New Testament at Tabor College, Hillsboro, Kansas.

## **THE STORY OF REVELATION**

*By H. G. Stunck* (Privately printed, price not stated)

A brief presentation (42 pages) of the truth set forth in Revelation.

## **THE PASTOR'S HOSPITAL MINISTRY**

*By Richard K. Young* (Broadman, \$2.50)

An unusual and extremely helpful book in which all the problems and opportunities of hospital visitation are covered by one who has devoted a number of years to that particular ministry.

## **CHRISTIAN PERFECTION BEFORE WESLEY**

*By Walter G. Henschen* (Wm. S. Deal, \$1.00)

A brief historical tracing of the doctrine of holiness from the New Testament Church until the time of the Wesleys.

## **YIELDED BODIES**

*By Robert G. Lee* (Zondervan, \$2.50)

An unusual series of ten sermons all based on Rom. 12:1 but each one with several scripture texts specifically applying to the sermon. In nine of the sermons we are admonished to present as living sacrifices: our hearts, our eyes, our ears, our mouths, our tongues, our hands, our knees, our feet. And very fittingly the last sermon is entitled "The Resurrection Body" (an excellent Easter message). These are typical Lee sermons—eloquent, rich in illustration and anecdote. And they are running over with sermonic suggestions.

Listing of a book in BOOK BRIEFS does not constitute endorsement of that book. Our thought is to present such books as may be of interest to our pastors, suggesting their values, pointing out their appeals and frequently their weaknesses; and occasionally a book, that our readers may know of its demerits.

The following system of rating is used:

\*\*\*You cannot afford to be without it

\*\*Of especial value to any preacher

\*A worth-while book and a good buy

No star—depends on your taste and need

## **STUDIES IN ISAIAH**

*By Edward J. Young* (Eerdmans, \$2.50)

A thoroughly documented and scholarly study of Isaiah. It discusses the modern criticism and interpretation of this prophecy.

## **PRAYER-MEETING TALKS AND OUTLINES**

(Baker, \$1.75)

Ninety-six pages of prayer-meeting messages—twenty-five in all. They cover a wide variety of subjects such as the Bible, Prayer, Witnessing, Stewardship, the Sabbath, Heaven, the Home, Thanksgiving, and others.

## **THE BOOK OF THE ACTS**

*By F. F. Bruce* (Eerdmans, \$6.00)

Another one of the seventeen volumes in the New International Commentary on the New Testament. The author is head of the Department of Biblical History and Literature in the University of Sheffield, England.

## **JEREMIAH**

*By Elmer A. Leslie* (Abingdon, \$4.75)

A careful study of Jeremiah presenting a completely new translation of the book, a painstakingly worked out chronology of Jeremiah's writing, and an inspiring interpretation of the prophet and his message.

## **CHRISTIANITY, COMMUNISM, AND HISTORY**

*By William Hordern* (Abingdon, \$2.50)

Six chapters in which are contrasted the Christian and the communist interpretations of history and their conflicting ideologies. The strength of communism is appraised and its goals and methods of achieving them are analyzed. The last chapter discusses what Christianity can and should do to offset communist propaganda and influence. Isn't this a subject with which ministers should be at least basically conversant?

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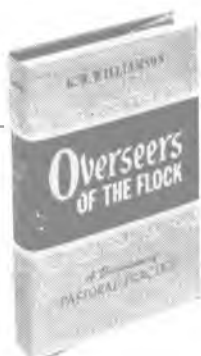
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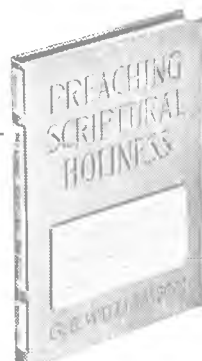
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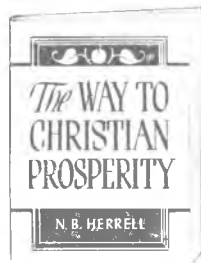
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